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Liber cui Titulus, A Brief Historical Account, &c.

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17

A BRIEF
Historical Account
OF THE
BEHAVIOUR
OF THE
JESUITES
AND THEIR
FACTION,

For the First twenty five Years of
Q. ELIZABETH's Reign.

WITH AN
EPISTLE of *W. Watſon*, a *Secular Priest*,
SHEWING,
How they were thought of by the other Roma-
nists of that Time.

L O N D O N:
Printed for James Adamſon, at the *Angel* and *Crown* in
St. Paul's Church-Yard, 1689.

A BRIEF
 Philosophical Account
 OF THE
 BEHAVIOUR
 OF THE
 JESUITES
 AND THEIR
 FACTS
 WITH A
 SHORT
 HISTORY
 OF THE
 JESUITES
 IN THE
 EAST

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IF Books like Cloaths, were to be accounted Fashionable only by what is in use at *Court*, then I confess to reprint one now, that was published in Queen *Elizabeth's* time, would look no less Ridiculous than publicly to appear in a Dress, that was modish in her Reign. But since Age, which makes one Contemptible, gives Reputation to the other, I know no Reason why the following Discourse should not meet with a kind Recep-

B

tion,

(a) Collection
of several
Treatises con-
cerning the
Reasons and
Occasions of
the Penal
Laws. Print-
ed 1677 and
1687.

tion, having many Qualifications to recommend it to the Favour both of Papists and Protestants. As first it was composed by a Priest of the Church of *Rome*, with the Consent and in the Name of many more, and was then a Preface to a Treatise which gained such esteem, that the whole Impression was in a little time bought up by the Catholicks: Since which time (a) the Book (to which the following Discourse was a Preface) has, with the addition of two more Treatises, had two Impressions, both which, for what Reasons I know not, were published without this, and yet have been so fortunate to the Booksellers, as to please Protestants of late, no less than it did Papists heretofore. Add to these Considerations, that as this Tract was writ by one that lived when the Penal Laws were Enacted, and was a Sufferer by them, so will there be no Cause of Suspicion to the Reader, That the account which is here given of the Rise and occasion of those Laws is partial on the Protestants side; but on the contrary it will appear, that it does exactly agree with the most Authentick History of that time: For which Reason it is thought convenient to prefix an Abstract of the first twenty five Years of *Queen Elizabeth's* Reign (shewing the exact Agreement betwixt the Historians of that Time, and the following Tract) wherein the Collector has taken care to report very little or nothing upon the single Credit of any one Protestant Writer. And for such Treasons and Rebellions as are laid to the Charge of Papists, they are throughout the whole owned and acknowledged by Catholicks themselves, whose Words are in the following Abstract constantly and faithfully transcribed, when the Authors are in *English*. And as for such as are in other Languages, he has been (perhaps to a Fault) careful, not to make the Author speak more in the Translation than in the Original.

So

So that those late Writers who have undertaken to censure the Proceedings of the Queen, or the Laws made in her Reign, as Unjust or Cruel, and inconsistent with the gentle Spirit of Christianity, must say something to destroy the Credit of both Protestant and Papist Writers in that time, or justify the Treasons and frequent Rebellions of her Majesties Subjects, which were the Occasion of those Laws. Neither of which we will surmise concerning the Gentlemen of the Romish Religion.

If it be enquired why a Discourse upon this Subject is publisht now? I answer, to let the World know, That the Legislative Power was not so unchristianly us'd, as is now ordinarily represented; the State being inevitably driven upon those severe Methods to preserve the Crown upon her Majesties Head, there having been Secret Practices both at home and abroad, for twelve Years, against her Majesty by an ungovernable Faction of the Romanists, before any Law was Enacted directly against them. And whether the same Faction have yet so far laid aside its Ancient Spirit, as that the Religion now established can be secure without those Laws, I submit to the Determination of those to whom it does belong. If it be urged, That Protestants are now secure of their Religion by vertue of the Toleration; I answer, they hope they are so during his Sacred Majesties Life, and do depend upon his Royal Word for their Security; but this they humbly conceive does not oblige his Successors to the like Clemency: And if it should happen, (which tho' improbable, and contrary to our Wishes and Prayers, *may* come to pass) that the English Crown should be set upon the Head of the Duke of *Savoy* or King of *Spain*, they could have little Reason to expect the like Favour, if an estimate may be made

from what we see in daily practice in *France, Spain and Italy*, and know to be the professed Doctrins of the Church of *Rome*, in several Councils, enjoyning That Heretical Princes, and those that neglect to root out Hereticks, shall be deposed, as was actually practis'd upon the Emperor *Frederick II.*

But besides this, let these Gentlemen instance in any one Popish Country, in the whole World, where ever a Toleration for Liberty of Conscience was permitted, longer than they could with Security to themselves withdraw it: And withal, let but the Jesuits, now in *England*, solemnly declare, That punishing such as differ from them in matters of Religion, for Conscience sake, is unlawful in its self; and likewise convince the World, That their Church-Laws do not oblige them to proceed against Hereticks with Fire and Sword, and they may assure themselves that Protestants will be glad of so Just an Occasion of laying aside their ancient Jealousies of them. But till this be done, they think themselves fairly excusable.

Advocate of
Conscience
Liberty, 1673
p. 236.

Id. p. 237, and
238.

We cannot but observe, that in those very Books written by Romanists, to persuade us to repeal the Penal Laws against them, they still vindicate and excuse the Severities and utmost Cruelties of *Q. Mary's* Persecution, and all those Laws which are now executed against Protestants in other Countries; and at the same time they tell us, That *Q. Mary put none to death but by the known Laws, established many hundred Years before, &c.*—Therefore not the Queen nor Bishops, but the Laws were Cruel: Yet the said Laws are still in Force; still continue, and were made use of since the Reformation by Elizabeth and James, &c.—There dyed of the Reformists (saith that Author) in the whole, but two hundred seventy seven, as Baker in *Queen Mary*, p. 467, and Speed, p. 833, and other Protestant

testant Writers record: And were there two hundred of those now living. they would suffer for Extravagancies, and perpetrated Villanies, as most of those did in the voluminous Legend of Fox, &c.—The same Writer goes on to shew, That the Laws against Papists cannot be excused by the Proceedings of the Spanish or Italian Inquisition. His Reasons are:

First, Because the Inquisition proceeds according to the Rules and Forms of Justice, &c.— Pag. 248.

Secondly, Hereticks are never condemned without the Testimony of many Lawful Witnesses both Living and Dead, &c.

Thirdly, The Inquisition practiseth all imaginary means towards the Accused, to reduce his Judgment.

His Fourth Reason is, That the Inquisition is permitted in no Kingdom where Heresie is numerous; nor can it (saith he) be in Justice, &c.

Fifthly, The Inquisition medleth not with those who were never Catholicks, &c.

Sixthly, The Inquisition condemns no Hereticks to Death, but declares their Heresie, to the end that the Faithful may avoid their Conversation: 'Tis true the Secular Power executes the Sentence of Death against them, notwithstanding the Inquisition doth protest against the Rigour, and desireth that the Hereticks may not be punished with Death.

Another large Treatise published about the same time, argues just at the same rate, For Liberty of Conscience, and for the Repealing all the Statutes against Roman Catholicks, and pleads the Justice and Necessity of putting the Laws in execution against Protestants in Q. Mary's Days, and pretends to shew, That the ri-

A Treatise of Religion and Government, by John Wilfon. quar. 1670. See p. 271, &c. and 283, &c.

gorous proceedings of the Inquisition, &c. *Can be no Precedent or Excuse for our Statutes against Popery; the sum whereof I shall describe out of his Epistle Dedictory to the Duke of Bucks: His Words are these.*

I do acknowledge, my Lord, that in some Districts of the Church of Rome, Men are punished for their Conscience or Contumacy, by a Court of Justice, called the Inquisition. How worthy the Inquisition is of imitation, I leave to the Judgment of others: But this I do maintain in my Book, That our Penal and Sanguinary Statutes are much more severe and unreasonable than the Canon-Law, whereupon the Inquisitors Sentences are grounded. I. Because the Canons against Innovators of Religion are almost as antient as Constantine, the first Christian Emperor. II. They seemed so Conscientious and convenient to all his Catholick Successors and other Sovereigns, that they have incorporated into the Laws of their Dominions, the Canons whereby the Inquisitors are directed to punish Heresies or pretended Reformatations, &c. The Inquisitors (as he goes on) pretend not to act by Human Commission against Men's Opinions, they proceed as Spiritual Pastors, and the Apostles Successors, &c.

Pag. 192, &c.

The Catholick Apologist, upon the very same Pretences, labours to justify Queen Mary's, and the proceedings of the Inquisition against Hereticks——He tells us, *Those Laws were made before Queen Mary's Days; and cites Dr. Chamberlain, in his Present State of England, to shew, That 'tis a principal point of the Episcopal Jurisdiction, That they can by Common Law require, upon the Kings Writ, the Burning of an obstinate Heretic.* As for the Inquisition, he only saith, *'Tis in no Country where Hereticks are numerous; nor can any one justly blame us, if we strive to keep out new Opinions out of Places wholly obedient to the Church, &c.* He saith,

Pag. 551, in
the Appendix

faith, The Catholick Church, considers Sects, as the Civil Magistrate does Rebels, where there are very few, they may chance to suffer according to the established Laws of the Land, but if they grow numerous, pity causes us to punish none (upon a Religious Account) with Death, but Prayers, Preaching and Books, must be our lawful Arms to destroy them. This therefore makes us more severe in Spain and Italy, and gentler in France and Germany, &c. And is not this Gentleman full of Catholick Lenity towards us? 'tis doubtless for the Reason that Bellarmine, Becanus, Cresswel and Parsons do so often alledge, why sometimes the Bulls, and Papal Sentence against us ought to lye dormant, — and why Faith must be kept with Hereticks. — For in such a juncture of Affairs Pope Gregory XIII, sent that Breve to the English Catholicks, to tell them, That the Bull of Pius V, tho it did always oblige Elizabeth and the Hereticks, yet not the Catholicks, *rebus sic stantibus*, but only then, when they should be able publicly to put it in execution. And I heartily wish, both for their sakes, and our own, that this Reason may ever continue: But how willingly some Roman Catholicks would have that Reason to cease, and how desirous they have been to remove that Impediment, when even they found themselves sufficiently numerous, and thought their Interest at home and abroad strong enough, will appear by this following Relation.

Thuanus, l. 74.
Cambd. an.
1580.
See Garner's
Answer in
the Acts a-
gainst the
Powder-tray-
tors, p. 68.

Queen Mary dying November 17. 1558, Elizabeth, the only Child then living of Henry VIII, was the same day proclaimed Queen by a Parliament then sitting; which her Sister Queen Mary a little before her Death had summoned: Being thus (a) acknowledged the undoubted Heir to the Crown, as well by the universal Expressions of Joy throughout the whole King-

(a) Burnet's
History of
the Reform.
part 2. p. 373.
Lond. 1681.
Heylin's Eccl.
restaurat.
p. 101.

Kingdom, as the Consent of the Bishops, Temporal Lords, Knights and Burgesses of both Houses of Parliament, (signified in proclaiming her Queen: on the nineteenth she came from *Hatfield*, (where she was at the time of her Sisters Death) to *London*, being met at *High-gate* by all the Bishops, whom she received courteously, admitting them all to kiss her Hand, except (b) *Bonner*, Bishop of *London*, whose inhuman Butcheries had rendred him unworthy of so great a Favour. Having secured her self on her Throne, both by her Subjects Affections, and her own (c) unquestionable Right, care is taken immediately to dispatch new Commissioners to such Embassadors as resided in the Courts of several Princes, particularly to her Agent in the Court of *Spain*, to whom it was given in Charge to represent to the King, the deep sense she retained of the many Humanities received from him in the time of her (d) Troubles. Instructions are likewise sent to Sir *Edward Kyrn* the late Queen's Agent with the Pope, to acquaint him with the Death of her Sister, and her own Succession to the Crown. (e) The haughty Pope received this Message in his ordinary Stile, declaring that England was held in Fee of the Apostolick See; that she could not succeed, being Illegitimate, nor could he contradict the Declarations made in that matter by his Predecessors *Clement VII*, and *Paul III*. He said, It was great Boldness in her to assume the Crown without his Consent, for which Reason she deserved no Favour at his Hands: Yet if she would renounce her Pretensions, and refer her self wholly to him, he would shew a Fatherly Affection to her, and do every thing for her that could consist with the Dignity of the Apostolick See. At this Answer the Queen recalls what Power she had granted to her Embassador, and commands him to come home. The Pope on the other hand

(b) *Burner's*
Hist. p. 374.
Heylyn p. 102.

(c) *Vid. Ref-*
lections on
the Oxford
Thef. p. 42,
43, &c.

(d) *Vid. Burn-*
er's Hist. Ref.
part 2. p. 362.
Heylyn's Af-
airs of
Church and
State, &c.
p. 97.

(e) *Burner's*
Hist. part 2.
p. 374.
Heylyn. p. 102,
&c.

History of
the Council
of Trent, l. 5.
Anno 1558.

hand requires him under the Penalty of Excommunication not to stir from *Rome*.

Ann. 1559.

Whatever Resentments the Queen had of these Injurious Proceedings, she so far stifled them, that the first Complaints we hear made against them, were by the succeeding Pope *Pius IV.* who this Year coming to the See, (f) condemned the madness of his Predecessor, in that high and provoking Message, which he sent her.

(f) *Burnet's*
Abridgm. l. 4.
p. 382.

Ann. 1560.

And to give the better Assurance of his Dislike, to his Predecessors Methods, the next Year he sends *Vincentio Parpalia* with an obling Letter (which is yet extant in *Camden*, p. 58, 59.) persuading the Queen to return into the Bosom of the Church; promising to receive her with the same Joy and Respect that the Father in the Gospel did his Prodigal Son. What other Proposals *Parpalia* had to make, the present Age had (in all probability) never known, but for the indefatigable labor of (g) *Dr. Burnet*, who has given us the Summary of them in his Abridgment, for (h) some report that he came no further than *Bruxels*, and (i) *Camden* speaks as if he had made Proposals, but not being committed to Writing (as he thinks) it is doubtful what they were.

(g) *P. 382.*
& *Fol. Edit.*
P. 417.
(b) *Foulis Hist.*
of *Romish*
Treasons,
p. 425.
(i) — *p. 59.*

Ann. 1561,

However the next Year the Pope renews his Applications, and sends another Nuncio, viz. Abbot *Martiningo alias Martinego*, who (it's said) staid in (k) *Flanders*, till he sent to ask leave to be admitted into the Kingdom: But the Queen saw it not safe to admit him, thinking it (l) implied a tacit Acknowledgment of the Pope's usurped Supremacy, whereof he was now justly deprived by Act of Parliament; and withal she considered what Advantages the Popes have always made to themselves from the smallest concessions: And that which (doubtless) encreased

(k) *Camden,*
p. 68.

(l) *Heylyn, p.*
142.

(m) *Ibid. Foulis*
Hist. p. 425.

(n) *Rog. Hen.*
in *Hen. II.*

Ann. 1560.

(o) *Camden,*
p. 72, 73.
Heylyn, p. 154.
Foulis Hist.
&c. p. 426.

Ann. 1563.

the Queens dislike to the Nuntio's (m) Entrance, was, That the very Noise of his coming had so wrought upon some Papists, that they not only openly violated the Laws made against the Pope and his Authority in former Reigns, but spread false Reports, That the Queen was at a Point to change her Religion, and alter the Government of the Realm; whilst others practised with the Devil by Conjurations, Charms and casting Figures, to be informed of the length of her Reign. And at the same time the Pope's Legate being in *Ireland*, not only joyned himself to some desperate Traytors, who were employed in stirring up Rebellion there, but as much as in him was, deprived her Majesty of all Right and Title to that Kingdom. Add to all this, That there was a Law as ancient as (n) *Henry the Second's* time, which commands, That if any one be found bringing in the Pope's Letters or Mandate, let him be apprehended, and let Justice pass upon him without delay, as a Traytor to the King and Kingdom: Upon these and other Considerations the Nuncio was denied Entrance. From this time all Treaty with *Rome* being entirely broken off, the (o) Papists, here at home, began this Year, by their Actions to discover their Hopes of Suppressing the Protestants in all Parts of the Kingdom, thinking by Force to extort that from the Queen, which the Pope could not get by Cunning: But their Designs being happily discovered, the chief Traytors, *Arthur Pool* and *Anthony Fortescue*, were Apprehended and Attainted; whereupon they confessed their Conspiracy with the Duke of *Guise*, for Deposing the Queen, by landing an Army from *France* in *Wales*, to proclaim the Queen of *Scots*, and make her Queen of *England*, but were pardoned upon their Confession.

The last Years Practices of the Papists, and the Dan-

Dangers thereby threatning both the Queen and State, occasioned her to call a Parliament, in which past an Act, for Assurance of the Queens Royal Power over all Estates and Subjects within her Dominions^(p). ^{(p) Heylyn, P. 157. Camden, p. 79.} And because many of the Popish Party had lately busied themselves by Conjurations and other Diabolical Arts, to enquire into the length or shortness of her Majesties Life, and thereupon had caused some dark and doubtful Prophecies to be spread abroad; there passed two more Statutes for suppressing the like dangerous Practices, by which her Majesties Person might be endangered, the People stirred to Rebellion, or the Peace of the Kingdom disturb'd; viz. Acts of Parliament 5 Eliz. c. 15, 16. How reasonable soever these Provisions for securing the Peace of the Kingdom were, it is reported by ^(q) Heylyn, That the Pope was so ^{(q) 161.} incens'd at them, that he dispatched a Commission to the Council of *Trent*, now sitting. to proceed to an Excommunication of the Queen of *England*: And although the Emperour, out of politick Design interposed both with the Pope and the Legates, so as that the Commission was recalled; yet ^(r) the Spanish Faction still kept the Game on foot, and that they ^{(r) Pallavicini hist. conc. Triden. vol. 3. l. 21. p. 525.} might gain their End, did not insist upon Excommunicating the Queen alone, but there was a general Anathematization propos'd of Hereticks as well Dead as Living. ^{Ann. 1564, & 1565.}

This Year affording nothing remarkable for our present Design we shall pass it over and proceed to the next; towards the beginning of which, Pope *Pius IV* dyed, and was succeeded by Pope *Pius the V*, a Man of a far different Temper from what was his Predecessor, for no sooner was he placed in the Infalible Chair, but he studiously endeavours (as the ^(s) Writers of his Life declare) to get the Queen *deposed* ^{(s) — de medio tollere cogitab. Anton. Gabu- lius vita Pii V. l. 3. c. 9.} and

and murdered. And that I may without Interrupting the Discourse, shew how well he maintained his Pious Resolution, I shall take no notice what was done the two next Years, viz. in 1566 and 67, (though we may be assured the same Design way carrying on) but to proceed to the Year 1568, in which he procures one (r) *Roberto Ridolphi*, a *Florentine* by birth, who had lived in *London* as a Merchant-Factor about eleven or twelve Years, to stir up the Papists to a Rebellion against the Queen, and had in order thereto promised to bear the whole Charges of the War, so that the Catholick Religion might be propagated, and as a Pledge of his future kindness had already entrusted him for carrying on the Design with one hundred thousand Crowns. And all this was done, not one (x) Papist being called in Question of his Life for Conscience, from her Majesties coming to the Crown to this time. And this Truth is confirmed by (y) *Bzovius* their Papal Champion, viz. That there was not any that suffered in Queen *Elizabeth's* time, but who did teach the dangerous Doctrine, That the Pope could depose Kings.

Ann. 1568.

(r) *Camden*,
p. 146.

Udall's Hist.
of *Mary Queen*
of *Scotland*,
p. 119, & 169,
49c.

V. *Girolamo*
Catena *vita*
del *Pio V.* p.
113.

(v) *Secular*
Priests im-
portant Con-
siderations,
London 1675.

p. 57.
V. *Catena*,
p. 116.

(x) *Id.* p. 55.
(y) *Abr. Bzovius*
de Rom.

Pontif. c. 46.
p. 621.

Ann. 1569.

(z) *Sanders* *de*
visib. eccles.
monarch. Wir-
teburgi 1592,
p. 706.

(a) *Catena*,
p. 115. con
pin abe dodeit
mila buomini.

That the Pope might effect his Designs the next Year, he sends (z) *Nicholas Morton*, D. D. into *England*, to promote the Rebellion now ready to break out, and to absolve her Majesties Subjects from their Allegiance; signifying to them, That she was Excommunicated, and by declaring her a Heretick, and as such to have lost all Right, which she pretended to over all Catholicks. Which Negotiation had its desired effect, for the same (a) Year were six hundred Horsemen and four thousand Foot up in Arms, headed by the Earls of *Northumberland* and *Westmorland*, declaring the Cause of their rising, to be the restoring the

the Religion of their Ancestors; that evil Counsellors might be removed from the Queen; that the Duke of Norfolk now in Prison (who was (b) wheedled into the same Conspiracy, upon Hopes of being Married to the Queen of Scotland, as himself confess'd) with other Loyal Peers, might be set at Liberty and restored to Favour; that they did not make this Attempt against the Queen, but were, and would continue her Dutiful Subjects.

About the breaking out of this Rebellion, were Letters dispatched to the Pope, from the two Earls, acquainting him with their Zeal for propagating their Religion; which News was gratefully received by his Holiness, having publickly declared, If (c) need were, he would go himself in Person to assist in the Rebellion, and would in that Service engage all the Goods of the Apostolick See. And before this time (if Credit may be given to (d) Thuanus, an Historian of their own) the Pope had craftily and treacherously conspired against the Queen.

Finding all his secret Practices discovered, he this Year deals more openly, and first publickly excommunicates the Queen at (e) Rome, and likewise finds a Desperado here in England, to affix his (f) Bull (with this Title, *Damnatio & Excommunicatio Eliz. &c.* i.e. the Damnation and Excommunication of Elizabeth Queen of England and her Adherents; with an addition of other Punishments) at the Bishop of London's Palace-Gate. This Bull was (g) dated at Rome the Year before, viz. on the fifth of the Calends of March, but was not published here till this Year, to the neglect of which (h) Sanders ascribes the Ruine of the Hopeful Rebellion; for whereas it was expected, that all Catholicks should have contributed to the utmost of their Power, for delivering themselves from under

(b) Sanders de
vis. mon. eccl.
p. 163, 164,
&c. Et Catena
ib. p. 116, &c.

(c) Catena,
p. 116.
Foulis, p. 427.

(d) Thuanus
hist. vol. 1. lib.
46. p. 951.
Franf. 1625.

Ann. 1570.
(e) Thuanus
loco supra cita-
to.

(f) Camden
p. 178.

(g) Bullar.
Rom. 1. 2. p. 303
& Catena, p.
114, & 309.
(h) Sanders de
visib. eccl. mon.
p. 706.

under the Hands of Hereticks, and for promoting the pious Work of Throat-cutting: They not certainly knowing the Queen to be declared a Heretick by the Pope, did not rise up in Arms so fast as was expected; so that this Rebellion was in a little time quell'd.

After which, the Pope, to let the World see he continu'd firm in his Resolution of Deposing or Murdering the Queen, returns an (i) Answer to the two Earls Letters (before mentioned) in which, after his Blessing bestowed upon them for Success in their Undertakings, he exhorts them (k) *in the Lord, stoutly to persevere in the laudable Work of Rebellion, not doubting but God would grant them his Assistance.* (l) *And that if they should chance to dye in asserting the Catholick Faith, and the Authority of the See of Rome,*

Catena says, This Pope at the same time writ a Letter to the same effect to the Duke of Norfolk—*Cbe steffe di buono animo, &c. That he should want no kind of Succors, &c.* That he had also written to the Queen of France, and to Philip II, of Spain, to assist them, and to exhort them to joyn in a Catholick League against the Queen and her Heretical Subjects. See page 114, and 117.—

it were much better for them, with the Advantage of a glorious Death to purchase Eternal Life, than by ignominiously living with the loss of their Souls, shamefully obey the Will of an ungovernable Woman. And therefore he bids them *to imitate the Example of* (that early Rebel) Thomas à Becket, *Archbishop of Canterbury, and neither for Threatnings nor Dangers to desist.* And then (m) concludes his Letter with large Promises of Money and Assistance. Whether Felton, who fixt up the Bull at the Bishop of London's Palace-Gate, had the Favour of such an encouraging Letter from his Holiness, is not certain, (n) but when he was brought to his Tryal, he avowed the Action, and defended it as Meritorious, refusing to beg the Queen's Pardon for what he had done. (o) He is the first that the Romanists pretended *Martyrologist* puts down to have suffered in Queen

(i) *Pliv. epist. apostl.* p. 290,
Ec. Answerp.
 1640. *ex officina Plantiniana.*
Ed. F. Goubau.
 (k) p. 292.

(l) P. 292,
 293.

(m) p. 293.

(n) *Sanders de visib. eccl. mon.*
 p. 710.
Camden p. 182
Catena, p. 115
 (o) *Foulis Hist.*
 p. 418.

Queen Elizabeth's days, and this was not till the twelfth Year of her Reign; which Gentleness in proceeding against Catholick Traytors and Rebels might probably encourage them in their Wicked Designs:

For this same Year did (p)

Stukely make his applications to the Pope, who readily consented to assist him with Men to expel the English out of Ireland, and burn the Queen's Navy. Being forced to fly out of England for (q) Piracies, he thought to have effected some great Enterprize in Ireland; but his whole Life

had been so notoriously lewd and Scandalous, that he was despised even by the Irish, and so betook himself to the Patronage of the Pope.

After all these Insolencies committed by Papists against their lawful Sovereign, and abetted by the Pope, the State began to think themselves concerned to provide for their Security, by enacting Laws to hinder the like Attempts for the future; and therefore in this Year, which was the thirteenth of the Queen's Reign, it was made (r) High-Treason, by Act of Parliament, To put in Ure any Bull of Absolution or Reconciliation from the Bishop of Rome, after a certain time limited by the Act; and besides this, I know nothing made Capital, by this Act, which was not so before, by ancient Laws; some whereof were made in the Reign of Edward III, which was two hundred years and upwards, before this time: And if it shall be objected, that any thing in this Law was Cruel or Severe, I shall make it appear by the Confession of Romanists themselves, that the Queen did nothing against them but what she was necessitated to do for the Preserva-

tion

Cresswell the Jesuite, in his Book, entitled *Philopater*, page 103, doth confess, That not one Catholick had suffered Death for any former Treasonable Practices against the Queen or State, till this Rebellion.

(p) Camden, p. 188. Catena, p. 118.

(q) Lord Burleigh's Execution not for Religion but for Treason, London 1675. pag. 3.

Ann. 1571.

To (r) 13 Eliz. c. 2.

(s) important
Consider.

P. 54.

A Decordon
of ten quodli-
betical Que-
stions, p. 265.

Printed 1602.

(t) Import.
Considerat.

P. 55.

tion of her self and Kingdom. 'For, (s) say the Se-
cular Priests, 'the first ten Years of her Majesties
'Reign; the State of Catholicks in *England* was to-
'lerable; such as for their Consciences were imprison-
'ed in the beginning of her coming to the Crown,
'were very kindly and mercifully used, the state of
'things then considered. And as it follows in the
same Page; 'But that our Brethren of the more fiery
'and Jesuitical Humor, may not snuff hereat, we have
'thought it meet to cool their Heat with some of Ma-
'ster *Parsons*, and his Fellows Mr. *Creswells* more gen-
'tle Delays (than are usual with them) who in one
'of their Books do confesse as much in effect, as here
'we have set down, if not more. Thus these great
Emperour-like Jesuites, do speak to her Majesty; 'In
'the beginning of thy Reign, thou didst deal some-
'thing more gently with Catholicks; none were then
'urged by thee, or pressed either to thy Sect, or the
'denyal of their Faith. All things (indeed) did
'seem to proceed in a far milder course; no great Com-
'plaints were heard of, there were seen no extraordi-
'nary Contentions: Some there were, that to please
'and gratifie you went to your Churches; but after-
'wards, when thou didst begin to wrong them, &c.
(t) 'And when was that, our great Monseigneurs?
'Surely whensoever it was, (to answer for you) we
'our selves (certain Catholicks of all sorts) were the
'true Causes of it: For whilst her Majesty, and the
'State dealt with the Catholicks, as you have heard
'(which was full eleven Years, no one Catholick be-
'ing called in Question of his Life, for his Conscience-
'sake all that time) consider with us how some of
'our Profession proceeded with them. Her Majesty
'had scarcely felt the Crown warm upon her Head;
'but it was challenged from her, by some of her
'Neigh-

‘ Neighbours.——But with these matters what had
 ‘ we to do, that were either Priests or Private Men?—
 ‘ It little became either Mr. *Saunders*, or Mr. *Parsons*,
 ‘ or any other of our Nation, to have intermeddled
 ‘ with those Matters, or to write, as they have very
 ‘ offensively done in divers of their Books and Treatises,
 ‘ to what purpose we know not; unless it were to
 ‘ shew their Malice, &c. To this might be added in-
 finite more Quotations out of their own Writers, ac-
 knowledging the Queen’s Proceedings Just and Merciful;
 but whosoever shall desire more upon this Subject,
 let him consult the afore mentioned *Decacordon*,
 particularly at Page 302, 303, &c. (where S. *Augustine*
 and Father *Parsons* are brought in disputing upon this
 Question, viz. Whether Subjects are longer to obey
 Wicked Kings than they have Power and Force to rebel?
 the former holding the Affirmative, the latter the Negative.)
 The Author thus speaks in behalf of the Secular Priests;
 viz. ‘ Now if this were the Do-
 ‘ ctrin, &c.—— Then how inconvenient this Jesuitical
 ‘ Innovation is, and how dangerous to be published
 ‘ now adays—— For by this wicked Assertion, so soon
 ‘ as the number of Catholicks in *England* shall be in-
 ‘ creased, as that they may be able to take Arms
 ‘ against her Majesty, they are bound in Conscience so
 ‘ to do, and do grievously offend, if they do otherwise.
 ‘ Nay, they do incur the Pope’s Excommunication
 (saith *Parsons*) ‘ now what must her Highness and
 ‘ the State think of such Subjects? doth it not stand
 ‘ her in hand to prevent that the number of Catholicks
 ‘ do not increase? If therefore they do increase faster
 ‘ than she would, if sufficient Testimony be not given
 ‘ to the contrary, *scil.* That all are not of this Jesui-
 ‘ tical Faction and Puritanian Opinion, hath (v) she
 ‘ not good Cause given her to cut them off? what
 D could

(v) *Decacor-*
don, or *War-*
son’s *Quodli-*
bets, p. 304.

(x) *Ibidem.*

' could any King or Prince in Christendom being persuaded in Religion as her Majesty is, do otherwise ?
' (x) If he meant not to have the Crown pluck'd from his Head, what Laws can be too extreme to keep them (*Catholicks*) out of the Land ? Or if they will needs come in, what severity for the execution of the Laws against them can be more than sufficient ? For more upon the same subject, I refer the Reader to *Fonlis's History of Romish Treasons and Usurpations*, p. 422, where he will find several other Authors of the Romish Communion attesting the same things, and subscrib'd by Thirteen Secular Priests. But to return to the time where the Parliament made the last mentioned Act ; for some little time after which, the Attempts of the Papists against the Queen, by open Rebellion, seem'd to be laid aside, but it was only that they might with the greater diligence promote the intended Rebellion in *Ireland*; for tho' they at present granted the State a Cessation from Arms and open War, yet were the Priests as busie now as ever in defaming the Queen, and publishing Libels upon her, and in seducing her Subjects to the Obedience of the Pope, inso-much that in the very next Year, viz. 1572, (y) out came *Sanders* his Book *de Visibili Ecclesia Monarchia*,

1572.
(y) Important
Considerations,
p. 60.

(z) *Sanders de Visib. Ecl. Mon. p. 708.*
— Nobile etiam Martyrium in eademque
causa subierunt duo viri nobiles de familia
Nortonorum. — Qui ambo nec a fide sua
dimoveri, nec ut Elisabetham confiterentur
legitimam Reginam adduci poterunt, e-
tiam si primum suspensi, deinde adhuc viventes
dissectis visceribus membrarum divisi essent.

(a) Important Considerations, p. 61.

justifying all that had hitherto been done, for dethroning her Majesty ; and withal (z) celebrating the Fame of the most notorious Rebels that had been punished for Treason. (a) ' Furthermore about the coming out of the said Book of Mr. *Saunders*, ' the whole Plot of the Pope, and ' the King of *Spain*, with the Duke of *Norfolk*, for ' disinheriting of her Majesty, and other intended Mis- ' chiefs,

' chiefs, fell out to be fully disclosed; for which the Duke
' was Tried by his Peers, found Guilty, and at the
' time of Execution confess'd the
' (b) Fact. This whole Story is
related by the Writer of *Pius V's*
Life, wherein are several remarkable things relating to the Practices of the Pope, not known to the *English*, till this (c) Book was publish'd at *Rome* in the Year 1587, by the allowance of *Sixtus V*— *Pius V* dying this Year, not any thing remarkable was transacted by the *Papists*, tho' secret Treasons were carried on (as we shall make appear in its due place.)

(b) *Camden*, p. 217. *Catena*, p. 118. At which (says *Catena*) the Pope very much lamented, and the *Spyniard* consoled, who said before Cardinal *Alexandrino*, the Popes Nephew (not long before sent to him from the Pope) That no Conspiracy was ever more advisedly undertaken, or with greater unanimity or constancy concealed, which in so long time was revealed by none of the Confederates, &c.

(c) *Idem*, p. 220.

Vid. Catena, p. 112, 113, &c.

Pass we therefore to the Year 1576. Concerning *An. 1576.*
which, take this Account from the Secular Priests own Confessions, viz. (d) Besides, to the further
' Honour of her Majesty, we may not omit, That the
' States of the whole Realm assembled in Parliament
' *Anno 1576*, were pleased to pass us over, and made
' no Laws at that time against us. The ancient Prisoners that had been restrained more narrowly in the
' Year 1570, were (notwithstanding the said Enterprises in *Ireland*) again restor'd to their former Liberty, to continue with their Friends as they had
' done before. But here we are to observe, that soon after the Death of *Pius V*, *Gregory XIII* was chosen into the See of *Rome*, viz. (e) on the Thirteenth of
May, in the Year 1572; and altho' it was not at first discover'd what Designs were carrying on by the
Papists, yet within (f) four or five years it was known that *Stukely*, assisted by *Sanders*, and other Catholics, both *English*, *Irish* and *Italian*, were attempting

(d) Import.
Confid. p. 65.

(e) *Gualter Chron. Tom. 1.*
p. 637.

(f) Import.
Confid. p. 61.
Hollingshead's Chron. of Ireland, p. 149.
London, 1587.

(g) *Camden*,
p. 286.
(b) Import.
Consid p. 62.

something in *Ireland*, which for the time (through some defects) succeeding not, the (g) Pope himself, in the Year 1579, did set forward that course, sending thither certain Forces. ‘(b) Now while these Practices wer in hand in *Ireland*, Gregory XIII reneweth the said Bull of Pius V, and denounceth her Majesty to be Excommunicated, with intimation of all other Particulars in the former Bull mentioned, which was perused (we doubt not) by Surreptition; the false Jesuites (our Countrymen) daring to attempt any thing by untrue Suggestions, and any lewd Surmises that may serve their turn.

(i) *Vid. Bellar.*
Rom. Tom. 2.
p. 422. Lug-
dini 1655.
(k) 16.

The State having not yet forgot the effect of Bulls and Excommunications (where many were bound by Oath, and others thought themselves oblig’d in Conscience to see them executed) saw it more necessary to re-inforce the former Act of Parliament with a new one, which was made in 1581, (*vid. Poulton’s Collect. Stat. 23d. Eliz. cap. 4.*) especially considering how dangerous a Rebellion was just quench’d in *Ireland*, which (as is above-mentioned) was abetted by the Pope and King of *Spain*. The same year (his Holiness’s Expectations of Deposing the Queen being frustrated) he grants a (i) Bull for the Foundation of a College at *Rome* for the *English*; and among other things, requir’d of those that were to be admitted, to take an (k) Oath—*Se omni tempore ad jussu Superiorum, in Patriam revertendum, & in animas quantum in Domino potuerit adjurandas paratos fore*—i. e. That they would at any time, at the Command of their Superiors, return into their own Country, and be ready to—&c.

Whether this College were to be look’d upon as a Refuge for the present Traytors, or a Nursing for Rebels for the time to come, requires no great knowledge

ledg in Politicks to determin: But certain it is, that the very next year, viz. 1580, (l) came *Campion* and *Parkins* into England, Faculties being granted them, or rather an (m) Interpretation of the Bull, by which the Queen was to remain Excommunicated: But the Catholicks were not bound (things so standing) to put the Bull in execution, till such time as the Pope should command them, as appear'd by the Faculties or Interpretation; and accordingly

(n) *Hart*, who was condemn'd for Treason, confess'd the Interpretation of the Bull in these words following. 'The Bull of *Pius V*, (for so much as it is 'against the Queen) is holden

'among the *English* Catholicks for a lawful Sentence, 'and a sufficient discharge of her Subjects Fidelity, 'and so remaineth in force; but in some Points touching the Subjects, it is alter'd by the present Pope. 'For where in that Bull all her Subjects are commanded not to obey her; and she being Excommunicated and Depos'd, all that do obey her, are likewise Innodate and Accursed; which Point is perilous to the Catholicks: For if they obey her, they are in the Pope's Curse; and if they disobey her, they are in the Queen's Danger: Therefore the present Pope, to relieve them, hath alter'd that part of the Bull, and dispensed with them to obey and serve her without peril of Excommunication; which Dispensation is to endure but till the Pope please otherwise please to determin.

Notwithstanding this Dispensation, so insolent was the Behaviour of the two Jesuites, (o) That some of their own Clergy were offended at them, and *Parsons* so belabour'd himself and others in Matters of State, 'how

Anno 1580.
(l) *Camden*,
p. 299.
Import Confid. p. 62.
(m) Lord *Burleigh's* Execut.
for Treason,
and not for
Religion, p. 20

(n) *Idem*, p. 21.

This *Hart*, for his Profession of Allegiance, notwithstanding the Bull of *Pius V*, was Repriv'd, and afterwards Pardon'd by the Queen. See his own Epistle before the Conference between him and Dr. *Rainold's*.

(o) Import.
Confid. p. 62,
63.

‘how he might set her Majesties Crown upon anothers
 ‘Head (as appears by a Letter of his own to a cer-
 ‘tain Earl) that the Catholicks themselves threatned
 ‘to deliver him into the Hands of the Civil Magistrate,
 ‘except he desisted from such kind of Practices.
 (p) 299, 300. This same Story (p) *Camden* relates, who both knew
Parsons, and had the account from some Roman Ca-
 tholicks themselves.

The ensuing Year afforded the Queen and State
Ann. 1581. fresh Assurances of the Treasonable Practices against
 (q) Import. her, for towards the beginning of it came (q) *Hey-*
 Confid. p. 67. *wood*, another Jesuite into *England*, whose Zeal for
 destroying the Queen seemed not inferior to *Parsons*,
 so that they contended who should contribute the
 (r) *Id.* p. 68. most to it. (r) This Summer Mr. *Campion* and o-
 ther Priests were apprehended: *Campion's* Examina-
 tion and Confession, I shall here set down, which was
 thus.

August 1. 1581.

‘**E**dmond *Campion* being demandèd, Whether he
 ‘would acknowledge (s) (what *Sanders*, *Bri-*
 ‘*stow* and *Allen* had published)
 ‘to be wicked in the whole or in
 ‘any part: And whether he doth
 ‘at this present acknowledge her
 ‘Majesty to be a true and law-
 ‘ful Queen, or a pretended Queen
 ‘and deprived, and in possession
 ‘of her Crown only *de facto*. He
 ‘answereth to the first, That he
 ‘medleth neither to nor fro, and
 ‘will not further answer, but
 requireth

(s) These Words in the Examination
 are thus, viz. the publishing these things
 before recited by *Bristow*, *Allen* and
Saunders, not having room to put those
 Quotations down, I altered them for
 the sake of the Sense, and refer the
 Reader to the Book whence I had them,
 viz. A particular Declaration or Testi-
 mony of the Undutiful and Traiterous
 Affection born against her Majesty by
Edmund Campion, Jesuit, and other con-
 demned Priests, witnessed by their own
 Confessions, &c. Published by Autho-
 rity, *London*, 1582.

‘requireth that they (*i.e.* Saunders, Bristow and Allen) may answer. To the second he saith, That this Question dependeth upon the Fact of *Pius V.*, whereof he is not to Judge, and therefore refuseth to answer.

Edmund Campion.

This was thus Answered and Subscribed by Edmund Campion, the Day and Year above written, in the presence of us,

Owen Hopton,
Robert Beale,
Jo. Hammond,
Tho. Norton.

With this Account agrees the Relation that *(t)* *Camden* makes of him; whither I refer the Reader for further Satisfaction.

(t) p. 326.
327. vide
etiam inaport.
Confid. p. 68.

Next to *Campion's* Confession in the aforementioned Book, in order is placed *Briant's* and *Sherwin's*.

Alexander Briant.

‘**H**E is content to affirm, That the Queen is his Sovereign Lady, but he will not affirm that she is so lawfully, and ought so to be, and to be obeyed by him as her Subject, if the Pope declare or command the contrary. And he saith, That that Question

‘ Question is too high, and dangerous for him to answer.

May 6. 1581. before

Owen Hopton, *Knight*,
John Hammond, *and*
Thomas Norton.

‘ **W**Hether the Pope have Authority to withdraw from Obedience to her Majesty, he knoweth not,

*May 7.
1581.*

Alexander Briant.

Ralph Sherwin's *Examination.*

‘ **B**Eing ask'd, Whether the Pope's Bull of deprivation of the Queen were a Lawful Sentence or no; he refused to answer.

‘ Being asked, Whether the Queen be his Lawful Sovereign, and so ought to continue, notwithstanding any Sentence that the Pope can give; he doth not answer.

‘ Being ask'd, Whether the Queen be his Sovereign, notwithstanding any Sentence the Pope can give; he prayeth to be asked no such Questions as may touch his Life.

November

November 12. 1580.

Ralphe Sherwin.

IN the Year 1582, the number of those that were suspected and apprehended for Treasonable Practices, encreasing, these following (v) Priests and Jesuits, viz. Luke Kirby, Thomas Cotton Priest, Laurence Richardson, Thomas Forde, John Short, Robert Johnson, John Hart, William Filbie, James, Bosgrave and Henry Orton, newly put into the Tower, and these following Questions proposed to them, May 13. 1582.

Ann. 1582.

(v) A particular Declaration, as *supra*.

I. 'Whether the Bull of Pius V, against the Queen's Majesty be a Lawful Sentence, and ought to be obeyed by the Subjects of England?

II. 'Whether the Queen's Majesty be a Lawful Queen, and ought to be obeyed by the Subjects of England, notwithstanding the Bull of Pius V, or any other Bull or Sentence that the Pope hath pronounced, or may pronounce against her Majesty?

III. 'Whether the Pope have or had Power to Authorise the Earls of Northumberland and Westmorland, and other her Majesties Subjects, to Rebel or take Arms against her Majesty; or to authorise Dr. Sanders or others, to invade Ireland, or any other her Dominions, and to bear Arms against her, and whether they did therein lawfully or no?

E

IV. 'Whether

IV. 'Whether the Pope have Power to discharge any of her Highnesses Subjects, or the Subjects of any Christian Prince from their Allegiance, or Oath of Obedience to her Majesty, or to their Prince, for any Cause?

V. 'Whether the said Dr. *Sanders*, in his Book of the Visible Monarchy of the Church, and Dr. *Bristow*, in his Book of Motives (writing in Allowance, Commendation and Confirmation of the said Bull of *Pius V*) have therein taught, testified or maintained a Truth or a Falshood?

VI. 'If the Pope do by his Bull or Sentence pronounce her Majesty to be deprived, and no Lawful Queen, and her Subjects to be discharged of their Allegiance and Obedience unto her; and after the Pope or any other by his Appointment and Authority, do invade this Realm, which Part would you take, or which part ought a good Subject of *England* to take?

To these Questions every one except *Hart* gave his particular Answer, subscribed with his own Hand; all which were attested by

*John Popham,
Thomas Egerton,
Daniel Lewes, and
John Hammond.*

The Answers not being the same, it would bee too tedious to transcribe them all, but they were such as might

might be expected from Men that were resolved to dye in defence of the Pope's Supremacy, in opposition to the Queen's Title. And if the Reader take an estimate of their Answers to the rest of the Questions, from what they said to the last, he will not be much mistaken (*vid.* Quest VI); for some (w) answered, 'That when the case should happen, they would then take counsel what was best for them to do: Another, 'That when that case should happen, he would answer, and not before: Another, 'That for the present he was not resolved what to do in such a case: Another, 'That if such Deprivation and Invasion should be made for any matter of his Faith, he thinketh he were then bound to take part with the Pope.

(w) Import. Consider. p. 68. Camden, p. 326, 327.

In the Year 1583, were two (x) Gentlemen, viz. Mr. Arden and Mr. Sommerville, convicted by the Laws of the Realm, to have purposed and contrived how they might have laid violent Hands on her Majesty's Sacred Person: Mr. Somerviles (y) Confession therein was so notorious, as it may not be either qualified or denied.

Ann. 1583. (x) Import. Consider. p. 71.

(y) Camden, p. 347.

I should now have proceeded to the twenty sixth Year of her Majesties Reign, but that would open such a Secret of inveterate (z) Malice, and abominable Contrivances on the Papists Parr, for deposing and murdering the Queen, that nothing but her Clemency and Mercy towards them could equal; for instead of proceeding against them, according to the severity of the Law, and by Punishments answerable to their Deeds, they themselves (a) acknowledged in Writing, that they did (b) rejoyce unfeignedly, that God had blessed this Kingdom with so gracious and merciful a Sovereign.

(z) Camden, p. 354.

(a) Camden, p. 354. (b) Important Considerat. p. 64.

But Cardinal Allen, in his Answer to the Treatise of the Lord Treasurer, entitle'd, *The Execution of Justice in England*, though he confesses the matter of Fact, as it hath been

above related; yet positively asserts, That *Campion*, and the rest of the Priests, the Earls of *Northumberland* and *Westmorland*, and all that had suffered for putting the Bull of *Pius V*—in execution, were Martyrs, chap. 1, and 2. That the Priests and Catholic Brethren had behaved themselves discreetly, and nothing seditiously in their several Answers to the Articles proposed to them, concerning that Bull, cap. 3 and 4. That it is a part of Catholic Doctrine, that Heretical Princes being Excommunicated by the Pope, are to be deprived, and that their Subjects are thereupon absolved from their Allegiance; and that Princes, when thus deposed, their Subjects may take up Arms against 'em for Heresie, or for any other Cause, for which the Pope shall declare that they deserve Deprivation, chap. 5, and 6. That such Wars for Religion are not only just but honourable; and endeavours to prove those his Assertions of the Pope's Power and Superiority over Kings, in case of Heresie, Apostacy, or other like; to be agreeable to God's Word, and not Treasonable nor unlawful to any Prince or State in the World, pag. 77. He vindicates the Authority of the *Lateran* Canons, &c. and brings several Instances from *Gregory VII* downwards, of Princes deprived, as he contends, justly, particularly King *John*, and *Henry II*, cap. 6, and 7. He threatens pag. 181, &c. utter ruin to the Queen and her Adherents, from the Pope, and Catholic Princes, Confederates against her, unless they returned to the Unity of the See Apostolic, or granted the Roman Catholics a Toleration, cap. 8, and 9. And in the Conclusion.—If the Roman Catholics would do us the favour to reprint this Book, (for now it is very rarely to be met with) all that read it might there plainly enough find the Reasons, Why the Penal Laws against them were then, as they are now, thought to unjust and Cruel by that Party; and how much their Arguments and Pretences for a Toleration, in some late Treatises, are different from those they made use of in that Age; as if they had altered their Principles, as to the Deposing Power, and extirpation of all Hereticks and Rebels to the Apostolic See, which this Cardinal, and the rest of our English Seminary Priests, in those Days, maintained not only to be Lawful, but decreed in several General Councils as Articles of Faith.

And as a farther Testimony of the Queen's Mercy towards them, I shall add, That this Year she sent over Sea at her own Charges twenty Jesuites and Priests, and one Gentleman, from the *Tower of London*, *Marshalsee* and *King's-Bench*, as their own Certificate declares.

The Certificate.

‘**T**O all Magistrates, &c. This may be to give
 ‘ Certification, That we whose Names are
 ‘ here under-written, who were embarked at the
 ‘ *Tower-Wharfe* of *London*, *January 21, 1584*—
 ‘ were Friendly and Honestly entreated, and with
 ‘ careful

'careful Diligence safely transported to the Province
' of Normandy, February 3, 1584.

For Testimony whereof we have hereunto set our
Hands, this present third of February 1584.

Jasper Heywood,
John Hart,
William Tedder,
Arthur Pitts,
Richard Slake,
Richard Norris,
William Bishop,
Thom. Stevenson,
Christ. Tomson,
John Barnes,
Edward Rishton,

James Bosgrave,
Samuel Comes,
William Warmington,
William Hartlie,
William Dean,
Robert Nutter,
John Colleton,
Thomas Worthington,
William Smith,
and
Henry Orton, Gent.

Some thus
dismiss, after-
wards return-
ed, and

proved as arrant Traitors as the rest that staid behind; particularly Edward Rishton. See his continuation of Sanders, page 332, 333, 334, &c. — where he confesses, That at three several times, no less than fifty two Priests, besides several Laymen, were sent out of England, after they had been convicted of Treason.

The next Year the Queen sent over thirty two more Priests and Jesuites, *vid. Stow's Chronicle*, p. 710, Col. 1, where is to be seen their Certificate and Names subscribed; and at other times were sent some, in all to the number of (c) seventy, some of which were condemned to suffer Death, and others had forfeited their Lives by the Laws of the Kingdom. *Ann. 1585. See also Rishtons continuation of Sanders, p. 335. edit. Colon. 1628. (c) Camden, p. 355.*

How moderate and merciful this Queen was throughout the whole course of her long Reign, in executing any Laws against Papists, is acknowledged in several Treatises, written by the Secular Priests (d) against the Jesuites, in defence of the Oath

(d) See Foulis
i. 7. cap. 2.

(e) See a Treatise entitled a New-Years-Gift for English Catholicks, or a brief and clear explication of the new Oath of Allegiance, by J. J. Student in Divinity, p. 4. See also this Protestation in *Widdrington's Appendix ad disputationem theologicam de juramento fidelitatis*, p. 154. printed, 1616

Oath of Allegiance. I shall here only transcribe one short Passage out of a large and solemn Protestation which thirteen Secular Priests made of their Allegiance to her by publick Instrument, the last day of *January* 1602, in the last Year of her Majesties Reign (e).

‘ **W** Hereas (say they) it hath pleased our
 ‘ Dread Sovereign Lady, to take some notice
 ‘ of the Faith and Loyalty of us her natural-born Sub-
 ‘ jects, Secular Priests (as it appeareth in a late
 ‘ Proclamation) and of her princely Clemency hath
 ‘ given a sufficient earnest of some merciful Favour
 ‘ towards us (being all subject, by the Laws of the
 ‘ Realm, to death, by our Return into the Country,
 ‘ after our taking the Order of Priesthood, since the
 ‘ first Year of her Majesties Reign) and only demand-
 ‘ ed of us a true Profession of our Allegiance, thereby
 ‘ to be assured of our Fidelity to her Majesty’s Person,
 ‘ Crown, Estate and Dignity, we whose Names are
 ‘ underwritten, in most humble wise, prostrate at her
 ‘ Majesties Feet, do acknowledge our selves infinitely
 ‘ bound unto her Majesty therefore, and are most wil-
 ‘ ling to give such Assurance and Satisfaction in this
 ‘ Point, as any Catholick Priest can or ought to give
 ‘ unto their Sovereigns.

I. ‘ Therefore we acknowledge and confess the
 ‘ Queen’s Majesty to have as full Authority, Power and
 ‘ Sovereignty over us, and over all the Subjects of
 ‘ this Realm, as any her Highnesses Predecessors ever
 ‘ had——&c.

And in the next Paragraph they acknowledge.

II. ‘ Whereas for these many Years past divers Con-
 ‘ spiracies against her Majesties Person and Estate,
 ‘ and sundry forcible Attempts, for Invading and Con-
 ‘ quering her Dominions, have been made, we know
 ‘ not

‘not under what Pretences, and Intendments of restoring Catholick Religion by the Sword (a Course most strange in the World, and undertaken Peculiarly and solely against her Majesty, and her Kingdoms, among other Princes, departed from the Religion and Obedience of the See Apostolick, no less than she) by reason of which violent Enterprizes, her Majesty, otherwise of singular Clemency toward her Subjects, hath been greatly moved to ordain and execute severer Laws against Catholicks (which by reason of their Union with the Apostolick See, in Faith and Religion, were easily supposed to favour these Conspiracies and Invasions) than perhaps had ever been Enacted or thought upon, if such Hostility and Wars had never been undertaken ; we to assure her Majesty of our faithful Loyalty, also in this particular Cause do sincerely protest, and by this our Publick Fact, make known to all the Christian World, That in these Cases of Conspiracies, of practising her Majesties Death, of Invasion, and of whatsoever forcible Attempts, which hereafter may be made, that,——&c. &c.——

Subscribed by,

*William Bishop,
John Colleton,
John Musb,
Robert Charnock,
John Bosseville,
Anthony Hebborne,
Roger Cadwallador,*

*Robert Drury,
Anthony Campney,
John Jackson,
Francis Barnaby,
Oswald Needham,
and
Richard Bntton.*

To

To which Protestation, (as the same Writer, page 11, tells us) ' a great number more would ' have subscribed, if the Articles which those Priests ' gave up to the State had been returned them back ' but some few days before the end of the time pre- ' fixed to them by the Proclamation, to make known ' to the State their Allegiance ; And this was the ' Ground and Foundation (saith he) from whence the ' Parliament (as the Lord Archbishop of *Canterbury*, ' Doctor *Bancroft*, told a Friend of mine) framed ' the Form of the Oath of Allegiance—to make ' thereby a true Distinction, not between Protestants ' and Catholicks, but between civilly obedient Catho- ' licks, and in all other things good Subjects ; and ' such other Catholicks as in their Hearts maintained ' the like Violent and Bloody Maxims that the Pow- ' der-Traitors did.

See p. 13. *Colleton's* Pe-
tition to the
Archbishop
of *Canterbury*,
wherein he
confirms his
former Protestation many years after the Oath of Allegiance was established—And
page 15. *James Houghton, alias Green*, his Opinion of the Oath of Allegiance, which thus
begins: First, I confess, That his Majesty had very just cause, by occasion of that most
Treachorous Plot of the Gun-Powder-Treason, to propose to all his Subjects, Eng-
lish Catholicks, an Oath, &c.

It were easie, were it needful, to collect a vast Number of Testimonies and Confessions, out of the Writings of our more Sincere and Ingenuous Adversaries ; *Watson's* Quodlibets, *Clark's* Answer to *Parson's* Libels, the Dialogues between a Secular Priest and Lay-Gentleman, a true Relation of the Faction begun at *Wisbich* : *Warmington*, *Barclay*, *Widdrington*, and last of all *Peter Wallis*, in their several Treatises, in defence of the Oath of Allegiance, are very frequent in such Confessions and Acknowledgments. I shall only transcribe two or three Passages more, upon which I shall leave the Reader to make his own Observations. *Widdrington* (a) relates, ' That Queen ' *Elizabeth*

(a) Preface of his Book against *Fitzherbert* the Jesuite.

' *Elizabeth* having discovered that she was minded to
' shew Favour to as many Roman-Catholick-Priests,
' as should give her assurance of their Loyalty, and
' to exempt them from suffering the Penalties of her
' Laws; some well-meaning Men, went to *Rome*, to
' carry the good News, as they thought it; but
' when they were come thither, they found them-
' selves much mistaken; instead of Thanks they were
' reproached by the governing Party, and branded
' with the Name of Schismaticks, Spies and Rebels
' to the See Apostolick: And moreover there was
' one of that Party (*b*) compiled a Treatise in *Italian*,
' to advise his Holiness, That it was not Good and
' Profitable to the Catholick Cause, that any Liberty
' or Toleration should be granted by the State of *Eng-*
' *land* to Catholicks.

Father
Fitzherbert a
Jesuite, in
a Treatise,
entituled,
Considerati-
ons touch-

ing the true way to suppress Popery, page 50, and 51. See the Words of two
of the Pope's Nuncio's, which plainly unriddle this Mystery.

Serenus Cressy, in his Epistle Dedicatory of his An-
swer to Dr. *Pierce's* Court-Sermon (out of *Sander-*
son's History, p. 349, and the Records of the House
of Commons) gives this following Relation, ' His
' Majesty (*Charles I*) of happy Memory, had grati-
' fously Reprieved a Priest, condemned at the *Old-*
' *Baily*: Hereupon the Commons, in the late unhappy
' Parliament, *A. D.* 1640, by Mr. *Glyn*, request the
' Lords to joyn in a Petition to his Majesty, to be in-
' formed, Who should dare to be instrumental in re-
' tarding Justice in the Face of the Parliament: To
' which the King, by the Lord Privy Seal (*January 28*)
' tells them, the Cause of the Reprieve was, Because
' the Man was found guilty, as being a Priest only;
' upon which account neither King *James* nor
' Queen *Elizabeth* ever exercised the Penal Laws.

F

' Notwith-

(e) See King *James's* works, 'Notwithstanding, (c) his Majesty left the Prisoner to their Wills, to Live or Dye according to their Votes; and thereby he escaped.
 336. And King *Charles*

I. vol. 1. page 384. who constantly declare and attest, That never any Roman Catholicks suffered, or were executed upon any Penal Law, meerly for their Religion.

The last Testimony which I shall recite, is from the Author of the Catholick Apology (d) who in the name of all the English Catholicks, in answer to all the Treasons objected to them in Queen *Elizabeth's* and King *James's* time; thus begins his Reply, *We earnestly wish that the Party had had more Patience, &c.*
 (d) Supposed to be written by the E. of C. printed 1674. p. 344. and to the same cause, viz. Want of Christian Patience, &c. He ascribes the Powder-Plot, page 416.

But for the clear confutation of what that Apologist and other Authors lately have alledged to excuse and palliate the Treasonable and Seditious Practices of our English Roman Catholicks, I shall only refer you to the Answer to that Catholick Apology (e), and several other Treatises written in defence of that Answer, by the same Hand (f); and to the Reverend Dr. St. in his Answer to My *Cressy's* Epistle Apologetical, chap. 5. p. 327. or for a more large Historical Vindication Of the Penal Laws against Papists, to the Preface to three several Treatises, entituled, (g) *The Jesuites Loyalty*, and to a Book, entituled, (h) *Considerations of present concernment, how far Romanists may be trusted, &c.* or lastly to a Discourse, (i) *Concerning the Original of the Powder-Plot*, collected out of *Thuanus*, and other Writers of the Roman Communion.

(e) Printed London 1667.
 (f) The Reasonable Discourse, 1673. The Reasonable defence, 1674. Difference between the Church and Court of Rome, 1674.
 (g) Lon. 1677.
 (h) Printed for B. Took, 1675.
 (i) Printed for J. Leigh, at the Blew Bell, over against the Inner-Temple-Gate in Fleet-Street, 1674.

A Letter of Pope Pius V, to the Earls of Northumberland and Westmerland, for encouraging them in the Rebellion against Queen Elizabeth, they were then engaged in ; being the Tenth Letter of the Fourth Book of the Epistles of the said Pope Pius, published at Antwerp, Ex Officina Plantiniana, by Francis Goubau, in the Year 1640, and now from that Edition translated into English.

This Letter refers to *lib. 3. cap. 9.* of the Life of *Pius Quintus*, by *Gabutus*. See also *Catena*, p. 115.

To our beloved Sons, *Thomas Earl of Northumberland, and Charles Earl of Westmerland in England.*

Beloved Sons, Noblemen, Health to you, and Apostolick Benediction.

BY your Letters dated to us the Eighth day of November, (*which being brought to us the Eighth of February, we have speedily returned Answer*) understanding more certainly and particularly the Miseries

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and

and Calamities of that most flourishing Kingdom not unknown to us before, we were affected with that grief of Mind, wherewith both the indignity of these Evils which we suffer in you, and our Paternal Affection towards both you and other Catholicks in that Kingdom, ought to affect us. For besides that common duty of Pastoral Charity wherewith we ought to rejoyce at the Welfare, or to be grieved at the Calamity of all the Faithful of Christ, and of every Province in which the Christian Name is profess'd, we are affected with an especial Prerogative of Love and Benevolence towards that Kingdom, both because we remember it was heretofore, by the labour and industry of our Predecessor, the blessed Gregory Bishop of Rome (next after God, Omnipotent,) converted from the Worship of Wood and Stones, to the Christian Faith; and by fit Men sent thither from him, instituted in Manners, and in the Catholic Doctrin; and also because it used to exhibit to the Apostolick See an excellent Faith and Sincerity of Devotion. Therefore how much we grieve and are troubled at these your Evils, and the Evils of that Kingdom, which you in the same Letters not less truly than miserably lament, cannot easily be exprest in Words. We grieve that
so

so many and so great poisonous Infections of wicked Heresies, and so deadly wounds of the Christian Commonwealth, should chiefly happen in the times of our Pontificate. We are troubled, because we are compelled to be solicitous about the danger of you and other Catholicks: But yet when we remember the Power of his Prayers, who entreated for St. Peter, that his Faith might not fail; and who enlarging his Church in Tribulation, does by so much the more admirably govern it by the Providence of his secret Counsel, by how much the more he sees it tossed by the Waves of Troubles; We despair not, but what we have heard to have been done in former times, may also by the Divine assistance be done in ours; that the Church, which often seems by the prevailing Persecution of Hereticks to be trodden down, may return to its state of ancient felicity (the Lord conspiring with her to a good Omen) and may receive encrease from that wherein she seem'd to have suffered Loss. For behold even now, he that of old things makes new ones, and of new things old ones, our Lord Jesus Christ hath by you (Men dear to us and eminent, as well by the Study of Catholick Piety, as by Nobleness of Birth) determined peradventure to renew and confirm the
ancient

ancient Union of the Roman Church with that Kingdom; and therefore hath infused into you that Mind most worthy of the zeal of your Catholick Faith, that you should attempt to reduce back that Kingdom (delivered from the most vile servitude of a Woman's Lust) to the ancient Obedience of this holy Roman See. Which pious and religious endeavour of your Minds, we commend (as is fit) with just Praises in the Lord, and giving it that our Blessing which you desire, we do with the benignity which becomes us, receive your Honours flying to the Power and Protection of us and of this holy See, to whose Authority they subject themselves; exhorting you in the Lord, and with all possible earnestness of our Mind entreating you to persevere constantly in this your so exceeding good will and laudable purpose; being assured that the Omnipotent God, whose Works are perfect, and who hath excited you to deserve well of the Catholick Faith in that Kingdom, will be assisting to you. But if in asserting the Catholick Faith and Authority of this holy See, you should suffer Death, and your Blood be spilt; it would be much better for the Confession of God, to flie by the compendium of a glorious Death, to Life Eternal, than living basely and ignominiously
to

to serve the Lust of an impotent Woman, with the loss of your Souls. For think not, Beloved Sons in Christ, that those Catholick Bishops or Princes of that Kingdom whom you name, are ill dealt with; who because they would not forsake the Profession of the Catholick Faith, are either Imprisoned, or undeservedly affected with other Punishments: For the Constancy of these Men, which is even now confirmed by a new Example (as we conceive) of the blessed Thomas Archbishop of Canterbury, no Man can sufficiently commend as it deserves. This same Constancy you also imitating, be of a couragious and constant Mind, and desist not from the Enterprize by any threats or denunciation of danger. For God, in whom you ought to repose your trust, who did cast the Chariot and Army of Pharaoh into the Sea, is able to break the Strength and Power of his Adversaries; so that by you the Primitive Religion, and Ancient Dignity of that Realm may be restored. Which that it may be compassed, we shall not only help you in performing with those Christian Princes whom you would, these Offices which you desire; but also in contributing at present that Sum of Mony, which according to our Ability, in Answer to your Request, we can supply you with; as you shall

Thomas a
Becket.

shall more clearly and fully understand by our beloved Son Robert Rodulphus. We being also ready to endeavour hereafter to contribute a greater Sum than the imbecility of our Power will bear; and with a ready and chearful Mind, to help your pious Endeavour with all our Estate and Power, with which we can in the Lord.

Given at Rome, at St. Peter's, under the Fishers-Ring, the Twentieth Day of February, 1570, in the Fifth Year of our Pontificate.

IN

IN the Book of the Life of *Pius Quintus*, by *Gabutius*, are several Letters to the King of *Spain*, to *Catharine* the Queen-Mother of *France*, and to the Duke of *Alva*, to send their Assistance to the Duke of *Norfolk*, &c. to enter into a Confederacy against the Queen of *England*, p. 302, 427, 363, which also do refer us to the several Chapters of the Life of *Pius V*, written by *Gabutius*.

The Letters to the King of *Spain*, and to the Queen of *France*, translated into *Italian*, are to be seen, p. 247 and 326 of *Catena's* Life of *Sixtus Quintus*.

G

IM-

IMPORTANT
CONSIDERATIONS,

Which ought to move all

True and Sound
CATHOLICKS,

Who are not wholly Jesuited,

To acknowledge without all Equivocations,
Ambiguities or Shiftings, that the Proceed-
ings of Her Majesty, and of the State with
them, since the beginning of her Highnes-
ses Reign, have been both Mild and Mer-
ciful.

Published by sundry of us, the Secular Priests,
in dislike of many Treatises, Letters and
Reports, which have been Written and
made in divers Places to the contrary :

Together with our Opinions of a better course
hereafter, for the promoting of the Catho-
lick Faith in *England*.

Printed in the Year 1601.
And Reprinted in the Year 1688.

ИСТОРИЯ

ГОРОДА

САНКТ-ПЕТЕРБУРГА

ВЪЗНОВЛЕНІЯ

ГОРОДА

САНКТ-ПЕТЕРБУРГА

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ВЪЗНОВЛЕНІЯ

ГОРОДА

T H E
EPISTLE GENERAL,
Instead of a
P R E F A C E.

Right Honourable, Worshipful, Well-beloved,
Lords, Ladies ; Earls, Countesses ; Vi-
counts, Vicountesses ; Barons, Baro-
nesses ; Knights, Ladies ; Gentlemen,
Gentlewomen ; Bachelors, Virgins ;
Married, Single.

ALL dearly affected of both Sexes, of all three
Ages, in every Degree, State, and Condi-
tion of Life, as well for the Gifts of Graces
given you as you are Catholick (which to
God, to our holy Mother the Catholick *Roman* Churh,
and to the See Apostolick doth make you grateful :)
As also for the Gifts of Nature given you as you are
Englisb (which to your Prince and Country, makes
you Loyal, Serviceable and Faithful, and of both
mindful ;) Give me leave by an Epistle pathetical
in one general passage, to speak unto you all alike,
in

in two adoptive Surnames, *Catholick* and *Englisb* ; with Sentences Apostrophal of as great weight and wariness, as the worth of the Matter exacteth at my worthless hands ; by so much the more made worthier, by how much I might be worthied with a favourable conceit had of you all, not for my unworthy sake, but for your own indemnity ; for hope of leaving a Posterity ; for your dear Souls health, dear *Catholicks*, dearly affected *Englisb*, deeply affied, voluntary religious ; it is for you, and to you I speak.

Here (*Catholicks* and *Englisb*, or, if you please, *Englisb Catholicks*) is set before your Eyes a mournful spectacle of our heavy Calamities, come in a happy hour (else should I be heartily sorry for it) into my hands. It is, as in peruse you shall find, a brief Relation of the Causes moving her Majesty and the State to make so sharp Laws against us all in general, for some private Mens offences, grown now into a Faction* of a dangerous sequel : Dangerous (dear *Catholicks*) to our common Mother the Wealpublick, as we are *Englisb* : Dangerous to our Sovereign and the present State, as we are Subjects : Dangerous to us all, as we are Recufants, prepared as fuel to the fury of foreign and home-born Foes, by Famine, Fire, Sword, and wrack of Body, Soul, and all together in the turn of Fortunes Wheel, casting us all off from the highest Pyramids of *England's* wonted flourish, into the Stigian depths, of the forest downfall unexpected (I dare say) unto you all, ever to have happen'd by such unhappily seeming religious means.

The Contention (dear Catholicks) betwixt the Secular Priests and the Jesuites, is known not to you alone, but to all our Catholick Friends in other Nations ; to all our common Adversaries at home and abroad ; to all or the greatest part of the Christian World, as we verily do imagin, and in some sort do know it for true. Marry for the Causes, Originals and Grounds, *few do, many will not, and the most part cannot* enter into them aright. They are many, questionless, as the main Arguments in many Books divulged do make it manifest. But to stand upon one, is my only intent at this present ; because the Subject of this ensuing Discourse, doth minister occasion fitliest agreeing thereunto ; as treating wholly and altogether of Treasons, Conspiracies, Confederacies, Rebellions, Commotions, Platformas, Statizations, and unnatural Proceedings, by sundry Persons of our Catholick Romish Faith, Religion, Profession, Function, Calling, Condition and State

The Objection of many that are of the Spanish Faction, is very frivolous (if not malicious) when

they say, Why do the Priests lay the faults upon the Jesuites, as cause of the Catholick Persecution ; seeing it is well known that the Adversaries to both Priests and Jesuites, and all Catholicks are cause thereof, &c. which admit it were true, yet the Jesuites being equally guilty with them, it belongeth to Priests to clear the innocent Catholicks, and leave the Jesuites in the Suds, and our Adversaries to those that have to do with them.

The intent of this Discourser in the Name of the Secular Priests in general, is not to impeach any one particular Person of the Catholick Laity, of Matters of Treason or State ; but rather to excuse us all, as well those that have been abused by sinister inveigling persuasions to rush upon their ruines, as those that have been Actors, Abettors, Connivents or Fautors of their Arch-Plotters practices. Neither is his or
the

the Secular Priests meaning, to accuse, excuse, or any way call in question our common Adversaries, together with the present state, as a point very impertinent to the purpose, howsoever any have deserved, occasionated, or wrought our woes, to meddle with such edge Tools, as the very handling of them roughly, would rent us quite in pieces (our frown'd on state consider'd) and a very preposterous course for Men in affliction (admit wronged by both as two opposite Adversaries) to intermeddle with those whose favours they must seek, and glad if they may obtain such graces by any demonstration that they can make, of their loyal hearts to have been unspotted, unpolluted, never smattered with the least uncatholick, disloyal, irreligious, inhuman, unnatural thought to God, to their Prince, to their Country, to their Friends. Neither yet were it decent in this ensuing Discourse, to meddle with the secret faults of any one, be they in defects of Grace, of Nature, or of Nurture, further than pertains to the object of State here in hand. Neither (and last of all) is my intent in this Prolegomenon to treat of Matters otherwise, than as here are set down; *viz.* only to let all Catholicks understand what a dangerous state they stand in by some Mens private designments. Which to make more apparent, give me leave (dear Catholicks) to propose unto you this one Question; as an Introduction to this Discourse.

The Question:

Is there any Sin (dear Catholicks) rising upon infirmity and frailty of Man committed by an Apostata, an Infidel, an Heretick, a Schismatick, an Atheist cast out of the favour of God, and accursed out of his Church, but a Catholick may, and often hath fallen into the same, and yet remained constant in his Religion

gion to Death? Questionless there is not: As innumerable Examples of Treasons, of Murthers, of Adulteries, of Incests, of Drunkenness, of Cousinage, of what not Vice, doth verifie it in all Ages, in all Nations, in all Times, Sexes and Sorts of People, though in times of Persecution, Catholicks are ordinarily

Although Catholicks do ordinarily live in better orders, and more free from Murthers, Adulteries,

Blasphemies, &c. than others that live out of God's Church at liberty and random abroad in the World do, by reason of the mean helps and means they have to avoid sin, which those want that are cut off from the Church Catholick of Christ; yet may we not think (much less maintain) that Catholicks are not subject to fall into, yea, and that *de facto* often times they do fall into as great sins as any other, &c. for otherwise we should infringe the liberty of Free-will; as if God's Grace could not be lost, being once received; nor Sin committed, but either of Infidelity, Apostacy, Heresie or Schism, &c.

freer from such foul notorious Crimes, than when they live at liberty without fear. And if this be so, and withal that our Adversaries have touched with such vices certain Persons in particular, (as *Bell* hath touched the Jesuites with Pride, Ambition, Intrusion, Usurpation, Encroachment over the Secular Priests, Affectation of Sovereignty, &c.) is there any reasonable excuse for any of their Faction, or infected with the like vices; to say, that none is or can be a true Catholick, that imitates any of our Adversaries in charging a Jesuite with such like vices? or that no Priest or other should impute, promulgate, or lay open their faults, that are of one and the same Religion with them, *viz.* because our Adversaries have so done? If you say for this cause, that Catholicks ought not to write, nor speak against such Crimes in other Catholicks (always supposing they are publick, notorious, or to the detriment either of the Church or Commonwealth) then do you quite cut off the Order of Justice, stop the course of Fraternal Correction, hinder the effects of Christian Charity, violate the

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Laws

Laws of God and Man, and give occasion to our Adversaries, to upbraid us with maintaining of most notorious Enormities, Treasons and Abuses. If you say they may (as true it is so) then do not (dear Catholicks) blame the Secular Priests for laying open such foul Treacheries, Treasons, Conspiracies, and other vices rising of the Jesuites and their Confederates, factious, ambitious, aspiring, humerous Dispositions, because our Adversaries have discovered the same in some sort ; but rather give them (as Justice, Duty, and Charity doth bind you) many and hearty Thanks , that being all before in one Predicament Odious , the Innocent are now made known , and thereby spared. And withal remember, That if our Adversaries had holden their Peace, yet were we all bound by our Catholick Profession ; by our professed Loyalty ; by our Loyal Natural English Affection, to have opposed our selves to the Jesuitical or Spanish Faction *usque ad aras* in the Premises.

This then being the chief and only Point handled in this ensuing Discourse (and in very deed the Groundwork, Architecture, and whole Building on the part of the Jesuitical Faction :) Consider with us (dear Catholicks) your rightful Ghostly Fathers, Natural English Subjects, and unfeignedly vowed Friends by Birth, Blood, Education, Affection, Religion, and all Motives, that in Reason, Conscience, Humanity or other Duty, or Law of God or Man may or ought to move : What is it wherein the Secular Priests, the designed Martyrs of our Country, the worthy Confessors of this Age, your own Natural Flesh and Blood, your dear, loving, and most careful Spiritual Fathers have offended you ?

you? Is the Question for Religion? Name me that Article, or one Point of the Catholick Romish Faith, wherein the Secular Priests do either stagger in themselves, or seek to seduce you: But on the contrary, more ready than the Jesuites (as Experience hath hitherto made it manifest) to suffer their dearest Blood to be shed, rather than one Soul among you should perish by their means? If the Question be about restoring the Catholick Romish Faith in our Country, in that the Jesuites hasten on the Spanish Invasion, and the Secular Priests dissuade you all from yielding to such Unnatural Bloody Practices: Consider (dear Catholics) peruse advisedly, and ruminate in your tender English Hearts this ensuing Discourse. For here you shall find, First that the Old King of *Spain* (by the Jesuitical Suggestions and Plots cast for that purpose) aimed at the Crown of *England*, with the Death of her Majesty, and subversion of the State, together with the utter Ruine, Desolation, and Destruction of this whole Isle, and the Ancient Inhabitants thereof; And never once shewed any Care or Respect, he or his had to the restoring of the Catholick Romish Faith amongst the English. Nay his direct Course was taken quite contrary, viz. to extirpate the Name of all Catholics (that were English) out from off the Face of the Earth: As was most evident, both by his denial of aiding that Traitor *Stukeley* on the Popes behalf for the conquest of *Ireland* (because he had destinated in his ambitious Intent, both that and this Kingdom, yea, and *Scotland* also for himself:) and also by the Words of his General or *Adalantado* the Duke of *Medina*, in effect, which were, That he would rather spare Protestants than Catholics,

licks, but neither in very Deed ; menacing Death to all without exception of Persons , to the end to make Room for his Master. Then that his Son, the new King regnant in Spain, plotteh by the said Jesuitical faction, and thereupon resolveth to proceed where his Father left, against *England*, it is most apparent by the present Action in *Ireland*, now wholly brought into Combustion by him : And lastly by sundry of Father *Parsons* Subjects sent thither to be Agents on the Spanish behalf for that purpose. All which do convince the Jesuitical Hispanized Faction of Falshood, Hypocrisie, Sedition and Treason, and that it is not Religion which the King present doth care for, more than his Father did before him : But maketh that only a Pretence to seduce all Catholicks, and draw them to Rebellion, hoping thereby to have their speedier Aid and Assistance, making them, and you all (dear Catholicks) to cut one anothers Throat. If the Question be for a matter of Faction, viz. whether the Jesuites be of the Spanish Faction or not ? it is manifest they are of it : and that for this Cause it is that the Contention betwixt them and the Secular Priests, is now grown full Ripe to so Desperate, angry and blood-red a Head, as all the World seeth it. The Reasons why they and too many of you (dear Catholicks) are by their Siren Songs so dangerously infected with the *Spanish Pipe*, are here in part set down in this ensuing Treatise, shewing that it riseth partly of this, to wit, That their first Founder *Ignatius Loyola* was a Spanish Captain : but most especially for their own Advancement, which they affect so greedily, as even *Scotland*, whose King they earst did labour for, (but with a Bears love of their own Panch) is now most

most odious, mightiliest impugned, maligned, and hated of them to Death, he still remaining in the same Religion he was in even then when Father *Parsons* in *Greencote*, made the Case clear, That Difference in Religion or Matters of Faith, neither ought, nor could by the Law of God, of Nature, of Nations, or Custom, ever heard of in any Nation, deprive any one inferiour Subject (much less, said he, in the same place, any Sovereign) from their Right of Inheritance, or Lawful Succession by Birth or Blood, to any thing they had Right unto otherwise, *non obstante* Recutancy on the one side, or Heresie on the other side. And yet now he maketh the Case in *his Appendix as clear contrary, on the behalf of Spain: Against both England, France, and Scotland*, to all which three, he there hath entituled the Lady *Infanta*, setting now the *whole Jesuitical Up-rest, upon the Spanish Fortune*; either to be advanced, or for ever cast down, overthrown and utterly ruined by that their Faction. If the Question be about the verifying of all this to be true; the Treatise following doth in some sort declare it. First, how treacherously he hath dealt against her Majesty and this Kingdom in the other King's time: Secondly his own Books and Hand Writings are and will be brought forth as Witnesses against him, concerning the entituling of the *Infanta* to the English Crown. Thirdly, the general Speech given out long ago, and still continued on to this present, make his Intent plain, *viz.* in that he and his Crew have given out, That except the Spaniard do become a Monarch (you must

must understand by Conquest of *England*, *Scotland* and *France*, to which three Kingdoms *Parsons* had entituled him, and whereupon all the rest do depend) the Catholick Romish Church and Faith cannot stand, but of necessity all Religion must fail and come to nothing. Fourthly, he doth second this drift of his with the present practice now in hand. For never was he hitherto more violently bent against both Prince, Peer, Kingdom and State, than he is at this Hour; prosecuting his Platform *dentibus & ensibus*, with all his main and might; in *Ireland*, by present Invasion, having already landed certain Bands of Spanish Soldiers there; and in *England*, by giving out now a-fresh, That the Book of Titles (called rightly, *Parson's counterfeited Doleman*) cannot be answered, it is so learnedly done, and the Case made so clear in *that* and his *Appendix* (Fathered injuriously upon the dead Cardinal *Albane* by Name) on the Lady *Infanta's* behalf, and for her rightful Title to the Crowns of *England* and *France* (for both are touched, and her Grace entituled unto them therein, and by consequence to *Scotland*, *Ireland* and *Wales*;) to compass which Plot, he leaveth nothing undone, unsaid, uninvented, that Art, Wit, or Malice of Man or Devil can afford him. Fifthly, To confirm this pestilent Traiterous intent and meaning against his native Country, to be as in the Premises and subsequent Discourse shall appear, it may be demonstrated by these Inferences:

First, For that having so intituled the *Infanta*, as in the late mentioned Libels (for Books are Names

too good for them) is to be seen, he did constrain the Students of the Seminaries in *Spain* to subscribe to her Interest ; forcing them to promise , that when they should return into *England*, they would advance her rightful Title to their uttermost Ability, Power, and poise of Words and Motion with all Catholicks where they came.

Secondly, For that this disfavours, disgusting, and utterly refusing to applaud to *Parsons* Spanified Title, was the original, chief and only Cause of the high disgrace which sundry of our Nation lived in beyond the Seas, ever since that Faction began to wax hot ; but especially it was the cause of the Lord *Dacre* his departure out of *Spain*, and all other of the Spanish Dominions, suffering many Gufts, Calamities, and dishonourable Calumnies, as slandered by the Jesuitical Spanish Faction to be a Spie for *England*, to have intended to have set the Spanish Fleet on fire (which had been, though unfitting for his Honour, yet not undeservedly on the Spanish behalf, as Enemies to his native Country) and that his Lordship came but into *Scotland* to colour his Vices, as being (say they most injuriously and falsely) a Libertine, an Atheist, of no Religion. And all this, because, true *Camillus*-like, he stood on the behalf of his Sovereign, the Kingdom, and the Crown of *England*, against the Spanish Infanta's surmised Title to the same. As in another place I have shewn at large on the behalf of that Noble Lord, whose House and Person I have ever deeply affected, if for many respects, yet in chief for this his Loyal Heart to his Sovereign, and his native Soil banished, though he be living in
exile

exile for the present, which might move his Honour to carry a dishonourable mind, were he of a Jesuitical Traiterous humour, from the which he hath ever proved to have been free.

Thirdly, For that after this (this Traitor, *Parsons* I mean) his Pranks play'd in *Spain*, for drawing all our English Nation, there to be intangled with his unnatural Conspiracies, or else utterly disgraced, discredited, and put in danger of losing for ever their good Names (yea, and their Lives besides, as to some it happened) he presently after posts me up to *Rome*, vehemently urging to have had his said infamous Libel of Titles to be read in the Refectory, at Meat-time, instead of a Spiritual Repast (as the manner is there) for none other end, as all the World might see it, but to make known by that means his malicious Mind to his native Sovereign and this Realm; his double diligence to advance himself and his Society, by the *Spaniards* means; and his false, deceitful, and most malignant Heart against the Secular and Seminary Priests, and other English Students there, *vis.* to have them infected, inveigled, intangled in that poisoned and most pestilent Net of his, cast to have intrapt them, and you all (dear Catholicks) that should have received them; by this means shifting his shameless Neck out of the Coller, to have choaked them with it by publick Fame, that they had received such a traiterous, seditious, and most infamous Book, made (as he gave out) by a Secular Priest Mr. *Doleman*, and the Appendix to it by Cardinal *Allane*, also a Secular or Ecclesiastical Prelate (so to have left the Jesuites) O good, holy, religious

religious Men, never meddling in State-Matters) free and unacquainted with such Practices. But contrary to his Expectation, the Students there rejected it as a treacherous Libel, and him as a lewd seditious Traitor at that time, though it bred their greater affliction, as being ever since tormented and over-tyrannized by him.

Fourthly, For that the Plot being once laid in such sort for the Jesuitical advancement by the Spanish, as no way left for them to start out from, or to leave that Nation; but to work their own destruction, and steep-down overthrow, perceiving withal that they (the Jesuitical or Spanish Faction) had received already so many disgusts, repulses, disgraces, and in all their attempts for *England*, hitherto most unfortunate, as impossible (to speak morally) ever to speed otherwise, reaping no doubt, high indignation at God's hands, for this their mockery of God, and his Catholick Church and Religion (never heard of to have been sought for by any Apostle to be restored, by such preposterous, ambitious, irreligious and bloody means:) He therefore (this Polypragmon Parsons) set out a Book entituled, *The High Counsel of Reformation for England, &c.* Wherein he will have the old Roman Agrarean Law, so firmly established in this Land, as no Fee Simple of Inheritance shall be left for any English, from the Prince to the Freeholder, to Possess, Enjoy, and leave by Succession of Birth and Blood, to his Posterity, as to his next Heirs, further than as the Spanish Jesuitical Court, Council and Governors shall appoint for them; doubting lest either he should be frustrated of his
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hope from *Spain*, or the English alien'd from him and his factious Society in Affection: If (as he feared) they should once hear of his unnatural coufening, hypocritical, false, ambitious heart towards his native Country, People and Nation.

To the same end also, and to give you and us all (dear Catholicks) an unkindly Mask, to blear our Eyes, to inveigle our Minds, and to draw all on more easily, plausibly, and with less repugnance to the Spanish Faction; he hath lately devised and procured by false Suggestions, and forcibly foisted in upon us, a most strange kind of Authority to be established throughout this whole Isle of *England*, *Scotland* and *Wales*, which although it bear an outward ostentative shew of advancing the Secular Priests, by appointing one Mr. *Blackwell* (thought of the most part to be of that number) to be our Archpriest; yet in very deed, it was the only Plot he had to further the Spaniard, and the most effectual means he could possibly have devised, to give to the Secular Clergy, that condemn his designments, and in truth to all Priests, Prelates and Princes in Christendom (if he might prevail here in *England*) the greatest downfall that ever yet was given them by any Innovation, Supplantation, or other Machivilian device of Infidel, Heretick, or Atheist. For notwithstanding that the Archpriest must carry the Name of a Secular Priest; Yet is his Authority given him with such Limitations, Caveats, Cautels and Proviso's, as neither hath he any thing in the universal World to do or deal in, with or against the Jesuites, further than as in way of Courtesie, they please to make him acquainted withal,

withal, for to edge sometimes forward to desperate courses : Neither yet can he, neither dare he do any thing but as the Jesuites, and their Provincial *Garnet* do and shall assign him. So as in effect *Parsons*, who commandeth *Garnet* and all the rest of the Jesuites here, hath the managing of all the Affairs of the Church, yea, and Commonwealth among them, together with the disposing of you all (dear Catholicks) so many of you as do adhere to the Jesuitical or Spanish Faction. And consequently, as by this means he and his Confederates have incurred a *double Premunire* (as in another place, *viz. in the Book of Quodlibets, I mean God willing to declare,*) so intendeth he thereby to draw you all into the same *Predicament Premuniri*al and of Treason with him ; to the end you may be more eager (being once in that desperate case he and his do stand in) to pursue your own native Country, your Flesh and Blood, your dearest Friends, with hostile hand, agreeing to the Dance that he hath led you already, in all his irreligious courses.

And that it may appear more evident, that the Institution of this New Authority, of Archpresbiteri doth tend wholly to the advancement of the Spanish, and to the overthrow of this flourishing Commonwealth, by the Jesuites own Pretence therein : It may please you all (dear Catholicks) to be advertised of two things concordant with what I speak ; one is a Letter of Father *Parson's* own Writing, wherein touching many particular Points, this maketh most to our Purpose, *viz.* That therein is set down in plain terms to this effect,

effect, viz. How the Jesuites are the most infest Enemies both to the Catholick Church and Commonwealth, that are this day in the World to be found. *The other is*, of the Course that was taken at *Rome*, by *Parson's* procurement, at such time as certain of us the Sécular Priests did send to our Mother City, to inform his Holiness of the Inconveniences of the said Archbishopitery in this Land; and what Mischiefs were by all likelihoods (as since they have certainly) like to ensue thereof to you (dear Catholicks) and us altogether, with our whole Nation: If the Jesuitical hot Violence and Impotence, in aspiring were not crossed, curbed, and infringed in time, before their Disease grew Remediless, as welnigh it is so in them. To the better understanding whereof, peruse and note diligently this Relation following.

Master *Bishop* and Master *Charnock* coming to *Rome*, in the Names of the Priests of *England*, to declare the estate unto his Holiness, went first unto the French Embassadour residing there, opening unto him the whole Cause of their Legation: Who demanded of them, Whether they had brought a Letter in their behalf from the French King his Master or no? They answered No, and that only they desired his Furtherance, and his good Word to procure them Audience. Well (saith he) I will do what I can for you: But if you had brought a Letter from my Master, the King, to further you in your Negotiation, I would have entred into the Action with you: Whereas now I can but move the Pope, as your Friend.

Friend. Yet hearing that they were imprisoned, without any Audience given, he went unto the Pope, and told him, That in the imprisoning of these two Men, he had done that, whereof no Example could be given in any Age. For (saith he) if they had come in their own Names, they had deserved to be heard: But now coming in the Names of so many, and to be imprisoned unheard, is such an Example as never was seen. Therefore, I beseech your Holiness, give them Audience. Whereupon the Pope promised that they should have Audience: And thus he departed. But forthwith cometh the Spanish Ambassadour (suborned by *Parsons*,) and dissuadeth the Pope from that he had promised: Saying, That the two Priests were Seditious; and for that cause came to sow Sedition. And further said; That if he would give them Audience, in so doing he would alienate his Master, the Spanish King, from his Affection to his Holiness. Hereupon he denied them Audience again. The second time the French Ambassadour came and urged as before: And again Audience was granted: Which being known unto the Jesuites, they procured the said Spanish Ambassadour to come again to dissuade the Pope: Affirming, That it was a matter of greater importance than he conceived: And that he should not give them Audience, if he intended to entertain his Master's Good-will. By this means they were excluded from doing their Message, cast in Prison, cruelly handled, Justice violated, all Laws broken of God and Man, and the Archpriest violently intruded upon us; The Pope's Holiness nor any other com-

competent Judge under him, never as yet hearing of the Matter, nor of the egregious Cogger, Prejudice and Blasphemy against the See Apostolick, and the Sacred Majesty of our Sovereign, and all other Princes and Prelates abused by this means.

This then is the Point we all do stand upon: viz. Whether the Premises considered (notwithstanding this new Authority being forcibly, violently, and most unjustly foisted in, as you hear, only, wholly and absolutely for none other end but to advance the Jesuites; to bring in the Spaniard to populate, waste and destroy this whole Isle,) ought they the foresaid Secular Priests to oppose themselves against the Archpriest and Jesuites, on the behalf of the whole Church, and England's Commonwealth, or not? or to cross these Traitors, and their unnatural Designments, and to labour to draw you all (dear Catholics, deluded, coused, and mightily blinded and deceived by them) from under their Bondage, their inveigling Inticements, and the endangering of your own, both Bodies and Souls amongst them? Or else to let them have their swing; you your Wills, and both your Ruines? This is the only Offence the Jesuites charge the Secular Priests withal: That they will not consent to their unnatural Attempts, for Invasions, Treacheries, Rebellions and Conspiracies; Wherein themselves being intangled and plunged over Head and Ears, they set you on like mad Dogs, to bark, bite, and devour your dear Ghostly Fathers and Friends, for not yielding to your Destruction.

struction. This is the Scandal, the Contempt, and notorious Disobedience, you here ring out, in every Court and Corner, that the Secular Priests have merited; for not allowing of a *Traiterous Archpriest*, set up in Prejudice of the See Apostolick, and the Commonwealth of this Land; to act these Seditious Jesuites, and their Hispanized Factious Designments. And hence it cometh, that his great Masters, his Apparitours, Summoners, Purliuants and Brokers, the Jesuites and their Subjects, do leave out nothing, that may move you to condemn, contemn and hate Priests and Priesthood, in the Secular Clergy. Here, hence it cometh, that their Lay Brothers, Servants and Vassels, their *Car.* their *Cage*, and many their baser and meaner Companions, term Priests, Malecontents, Factious, Seditious, Irreligious, Apostates: Nay, Knaves, Villains, and Rebels (forsooth) to Prince *George Blackwell*, or King *Henry Garner*, or Emperour *Robert Parsons*, which you please; For Rebellion hath a Relation to some Majesty, against which they the said Rebels do rise. But yet all these Outrages, and many other such Reproachful Indignities, or any other Point or Matter that may be pretended in their behalf notwithstanding; forasmuch as we the said Secular Priests, were contented to tolerate, wink at, bear withal, and put up with Patience all the Jesuitical Slanders, Abuses, Obloquies, Reproaches, and what not Injurious, Malicious, Envious, Calumniation offered by them, until (even miraculously) by the Jesuites procurement, it came to tryal, whether they or we, or both, were Traitors to God or Man: Until that time we never shew-

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ed Disobedience in Act, Word or Thought, to their Archpriest (though cause enough we had, never to have yielded any Obedience unto him :) yet, now in regard of the Premises, setting all other just Occasions on the behalf of God's Church, and the See Apostolick aside, though no Appeal had been, *we all of the Secular Clergy* (called the Faction of the Seditious Jesuitical Faction indeed) *una voce, do utterly disclaim and renounce from our Hearts, both Archpriests and Jesuites, as arrant Traitors* unto their Prince and Country ; whom to Death, we will never obey : *No, if the Pope's Holiness should charge us to obey in this Sense,* to advance an Enemy to the English Crown, we would never yield to it ; as by no Law of Nature, of Nations, or of Man, to be compelled thereunto : no more than to commit Adultery, Incest, or to murder our selves, our Children, our Parents, &c. And if this be termed Disobedience (to our Superiour Mast *Blackwell*, as nothing else in the World they have to say) which hath merited so great Hatred towards us all that be Secular Priests ; Then will we from henceforth warn all our Ghostly Children, wheresoever we come, to beware how they receive any of those surmised Obedient, Seditious, Slandorous, and Traiterous Jesuites into their Houses : Or how they keep company with any of that Unnatural Faction, the sworn Enemies to their Prince, their Country, their own Flesh and Blood, and to you all (dear Catholicks) seduced by them to work your own Destruction.

Whereas,

Whereas, therefore (dear Catholicks) many of you do account us disobedient: True it is, that, we are so, and would to God that you were so too likewise. You infer hereupon, That we are Factious, Seditious Rebels, Malecontents, Schismatics, &c. But therein *you do belie us*, calumniate and slander us, by false Suggestions of the Jesuites, put into your green, ignorant, passionate, affectionate, indiscreetly zealous Heads. Disobedient we are to the Devil and all his Instrumental usurpate Authorities: Because obedient to God, and all those that govern and live in Authority by and under him. Disobedient we are to the Archpriest, as an Usurper on the behalf of the Catholick See of *Rome*: Because obedient to Queen *Elizabeth* as our Lawful Sovereign, on the behalf of the Commonwealth of *England*: Disobedient we are in Causes Temporal to Master *Blackwell*, because his Authority, (if he have any) extends only to us in Causes Ecclesiastical. Disobedient we are for the Honour of Priesthood to the Jesuitical, Proud, Ambitious, Aspiring, Arrogant, Haughty Commands; because obedient to the Ancient, Apostolical, Catholick, Romish, Ecclesiastical Precepts. Disobedient we are, in not yielding to the Jesuitical Archpriest's Mock-Laws, of Innovation made (perhaps ignorantly) by him at Father *Garner's* Command, Suggestion, or Instruction: Because obedient to the Catholick Church, her Laws, Customs, Decrees and Practices. Disobedient we are to him and them, as the Catholicks of *Germany* were

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to *John of Leyden*, the Anabaptistical King of *Munster*: As the Catholicks of *Africk* were to *Donatus*: As those of *Alexandria* were to *Arius*: As Christ and his Apostles, were to the proud Pharisees: Because in all Points of Obedience we seek to imitate our Lord and Master, and all those his Catholick Servants, like as the Jesuites imitate the Donatists, Pharisees, &c. who separated themselves; the latter from our Saviour, the former from his Church; holding an Opinion, That the true Church was only among them: As in a sort the Jesuites do: First, By separating themselves in *Wisbich* from the rest of their Brethren, or rather their Fathers, the Reverend Ancient Secular Priests, that had been Prisoners for their Catholick Religion and Profession, some of them above twenty Years, ere ever these Puritan Jesuites came amongst them: And after, by following the same course, in putting Scruples into your Heads, that you may not in any wise come at us, or Communicate with us in any Sacrament. And so are these Jesuites become right Donatists in resemblance, howsoever they prove when they come to tryal.

To conclude (dear Catholicks) disobedient we are for your sakes, that you should not be seduced by Pharisaism, Hypocrisie, and Plausible Perswasions, to your own Destruction: That your Posterity should not be extirpate and led captive as Bondslaves into Foreign Lands: That her Majesty and the present State should not cut you off, as Abettors, Aiders, Fautors, and Fur-

Furtherers of the Jesuites Treasons, Conspiracies and Plots, cast for invasion of this Land: That you should either die like Catholicks for your Religion, or else live naturally till God appoint the Hour: And that you should not stain Catholick Religion with Treason, nor the Romish Supremacy with Genevian Popularity, nor Religious Thoughts with Irreligious Aspires: Nor yet English innate Loyalty, with Jesuitical Conspiracy of a Spanish Invasion to be made by your means: That all Hope of our Countries Conversion should not be quite taken away. For *what hath the Word to do with the Sword, the Preacher with the Pike, the afflicted Catholick Priest with the Prince his Affairs?* That we should be the Cause (in a sort) by our Connivence, Consent or Silence, to bring our Native Country all into Combustion, Desert and Desolation, as a Land forsaken: And that you should not say another Day, Because he was a Man of God, a Catholick Anointed Priest, we therefore did believe him that he would not have deceived us: Which if he had not; or if he had told us how to direct our Intentions: If the Catholick Secular Priest had instructed the Laity in these Points of Jesuitism: If the Plots cast by the Seditious, had been known unto us, we would all have renounced the Jesuitical and Spanish Faction long ago.

That therefore you shall not have cause to curse us, nor your Innocent Blood to cry against us, together with the Jesuites that have already brought you into a Fool's Paradise of Zeal-

ous Aspires; Nor your Posterity bewail our Silence, whiles any English Blood remains alive: This is the cause of our Breach, and herein have we, do we, and will we be Disobedient to Death. Never shall our Adversaries be able to upbraid us, or stain our Priestly Function and Catholick Profession with a Calvinian, or a Buchananian, or Cartwrightian, or a huf-muf-puritanian Popularity, which is the only mark the Jesuites aim at. Never shall her Majesty nor the State suspect us, for any Bill exhibited by us or our means, in her High Court of Parliament; for any Alteration and Change of the ancient Laws and Customs, which both Puritans and Jesuites do greedily gape after and labour for. Never shall any Prince, People or Nation point at us, for Traitors, unnatural, disloyal, false-hearted, unkind, ingrateful English Men; laugh us to scorn, and worthily reject us, after they have had the Sack and Spoil of our Country by our means. Never shall all the drifts, plots and devices, the Jesuites or yet the Devil himself can invent, bring us to be in the predicament of Treason, Treachery, ambitious Aspires and Conspiracies with them. Never shall the Catholick Church or Commonwealth of *England* find so wicked a Member as a *Wolsey*, a *Parsons*, a *Creswell*, a *Garnet*, a *Blackwell*, among those whom you (dear Catholicks) account of as Reprobates, Malecontents, Atheists, and of God forsaken. Never shall the Child of any Peer, Noble or Lord of, or in this Land, say, A Secular Priest (termed indiscreetly by you, dear Catholicks, one of the Faction) was cause of my ruine, and overthrow of my honourable Father, House, Blood and

and Name; which may be said, and will be proved by sundry Examples against the Puritans and Jesuites, as well conjunct as apart. Never shall any Royal Lady of the Court, Maid of Honour, or Damosel of rare Aspect, Qualities, Endowments or Graces, distil the accents of their Sorrows in hecads of Cares, Carks and Griefs, led away as Wives or Concubines to base Villains, swaggering mis-shapen Swads, and common Soldiers of Foreign Nations, by our means. Never shall any noble or generous Heart be pulled down, nor their ancient Inheritance, Arms and Patrimony be taken from them; nor themselves and their Posterity be made Captives, Bond-slaves or Underlings to any Stranger whatsoever by our procurement. Never shall the *Angels Faces*, the Flower of *England's* Youth, the Beauty of *Britains* Ocean be appal'd, impaired, over-clouded, with a steep-down shower of stormy Sorrows, by our unnatural Attempts, Plots and Devices. Never shall the *Vermilion Blush* of *English Virgins*, the womanly modest Look of married Wife, or the ancient Matron-like Countenance of any Widow within the Isle of *Albion* be prostituted and made common to the Abortives of the hot Spanish Clime by our doings. Never shall any tender Mother curse, or sweet Babe weep, or any Hand wring, or Heart hurl out Volleys of Sighs in Tears: Nor any Mothers Child have cause to say, Had I wist, when it is too late, by our wretched means. Never shall any Man's or Womans Angel be offended; nor Saint grieved; nor Soul punished; or pass to Purgatory, and much less to Hell, by our means, to curse us for evermore, as many thousands

thousands shall by the Jesuites intended bloody Invasion, the good and bad being cut off altogether thereby, and many a grisly Ghost damn'd for ever; which (to speak *ad hominem* morally) would have been saved, if we had kept the Apostles course, for Conversion of Countries.

And if these things (dear Catholicks) do offend you (and for nothing else in the World it is in effect that we are holden for Disobedients) yet pardon us for telling you as a special Point of your Duty, and of meer Good-will, what danger you stand in; and not you alone, but we all: Neither we all only, but all your Posterity, and our Successors to the Worlds end.

If to Young Men and Women, especially Servants, and those that have little or nothing to live upon, my Speech seem unthankful; yet to you Lords, Ladies and Gentiles of the more stay'd, grave, better, worthier and wiser sort; to you, I hope, this passage will be grateful, and make you more wary what Servants you keep about you, and how they are affected to the Secular Priests or Jesuites, as they are Catholicks, and to their Country and State, as they are English; and to both, as they are of common sense, in conceiving of things, even as they are indeed, void of Affection, and all partial doom.

Only thus much have I said to shew; First, my deep desire of your welfare (dear Catholicks) in general, both in Body and Spul; then to give you
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to understand in part, what it is which the Secular Priests intend by this ensuing Discourse ; to wit, Nothing else but to lay open unto you the traitorous Practices of the Jesuites against her Majesty, her Kingdom, and our Country, undertaken by them on purpose to have brought them all under the tyrannical yoke of the bloody Spaniards, by pretence of advancing the Catholick Roman Faith : That thereby the true Causes (indeed) of her Majesty's Laws and Proceedings against Catholicks, might be no longer defamed with Infamy, and Jesuitical most shameful Reproaches, published to the World in diverse of their Discourses and Libels, further than they have deserved ; and withal, to give you warning by way of Insinuation, what we are to look for at their hands in time to come, if they be not repressed or prevented. As also in all Friendly, Faithful and Catholick manner to admonish you, That you look well before you leap into these and all other the like Practices : And that you be not hereafter so heady in your Censures, Speeches and Proceedings, either against her Majesty, the present State, your whole Country, and us your Ancient Ghostly Fathers, the Secular Priests, as heretofore many of you by false Perswasions have been.

And last of all have I set down this Preamble instead of an Epistle, that *this so fruitful a Labor and Pains taken by my Brethren, coming to my Hands*, should not pass naked from me without a Preface agreeing to the Matter : As none other shall, which may either profit you,
(dear

(dear Catholicks to know of, or clear the Secular Clergy) against the Jesuitical Calumniation and Slander.

And so in all good wishes of Health and Happiness unto you, and favourable Censure to be given to these of their and my faithful Endeavours, I commit you all, and our common cause, to God's holy Protection, and my self to your devout Prayers.

*Yours all, as you favour our Catholick
Roman Church, and the Weal-
publike of our Native Land.*

W. W.

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P O S T S C R I P T.

AMong other Arts made use of by the Gentlemen of this Society, I cannot but observe, That in the last Book published by them,

* Mr. Darrel has taken a new method of Vindicating their Innocence; first by drawing such a wild and extravagant a Character of a Jesuite, as no Man that I know of ever yet fix'd upon them; and then under that colour taking upon him boldly to assert their Innocence, as if it were questionable only by *Perjur'd Witnesses*, and *old Ignoramus Juries*. I transcribe his Words, that the Reader may believe me: *Innocence, I am sure, stands for us; and therefore we need not fear a weak Defence, unless it be our misfortune to fall into the hands of Perjur'd Witnesses, and of Old Ignoramus Juries.* I don't know that any of the Evidences here produc'd, are of

* A Vindication of St. Ignatius, &c. by Will. Darrel.

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either of these kinds ; and if *he* or his Friend Mr. *Pulton* be as good at making Defences, as forward at giving Challenges, they have now a fair Opportunity of shewing their Skill.

ERRATA.

Page 6. Line 3. for *describe* read *Transcribe*. p. 7. l. 24. r. *ever*. p. 10. Marg. dele *ibid*. p. 10. l. 6. r. *the Point*, p. 11. l. 20. r. *designs*, Marg. r. *Gabutus*, p. 12. l. 6. dele *to*, and l. 29. dele *and by*, p. 20. l. 9. r. *procured*, and l. 29. r. *adjuvandas*, and l. 34. r. *Nursery*, and Marg. (i) r. *Bullar*. p. 21. l. 31. dele *please*, p. 47. l. 16. r. *Platforms*.

FINIS.

Books lately printed for James Adamson.

I. **A** Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are Historically considered. In *Quarto*.

II. A Treatise proving Scripture to be the Rule of Faith, writ by *Reginald Peacock*, Bishop of *Chichester*, before the Reformation, about the Year 1450.

III. Doubts concerning the Roman Infallibility: 1. Whether the Church of *Rome* believe it. -2. Whether Jesus Christ or his Apostles ever Recommended it. 3. Whether the Primitive Church Knew or Used that way of Deciding Controversie.

IV. The Salvation of Protestants asserted and defended, in Opposition to the Rash and Uncharitable Sentence of their Eternal Damnation pronounced against them by the Romish Church; by *J. H. Dalhusius*, Inspector of the Churches, in the County of *Weeden*, upon the *Rhine*, &c.

V. The present State of the Controversie between the Church of *England*, and the Church of *Rome*: or an account of the Books written on both sides, in a Letter to a Friend. In *Quarto*.

VI. Two Discourses of Purgatory, and Prayers for the Dead. In *Quarto*.

VII. *Clementis epistola due ad Corinthos. Interpretibus Patricio, Junio, Gothifredo, Vandelino, & Jon. Bapt. Coltelario. Recensuit & notarum spicilegium adjecit Paulus Colomesius, bibliotheca Lambethana. curator accedit Tho. Brunonici Windsorienfis disertatio de Therapeutis Philonis. His subnexa sunt Epistola aliquot singulares, vel nunc primum edita, vel non ita facile obvia. In Quarto.*

VIII. *Pauli Colomesii observationes sacrae, editio secunda, auctior & emendatior, accedunt ejusdem Paralipomena, de Scriptoribus Ecclesiasticis, & passio sancti Victoris Massiliensis, ab eodem emendata, editio quarta & ultima longe auctior & emendatior. Octavo.*

IX. The Travels of *Monsieur de Thevenot* into the Levant, in three Parts, viz. 1. Into *Turky*, 2. *Persia*, 3. The *East-Indies*, in *Folio*.